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Presbyterian Messenger.



JULY, 1858.



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THE ENGLISH PRESBYTERIAN MESSENGER.

CHRISTIAN LIBERALITY ON BEHALF OF THE ORDINANCES OF THE GOSPEL.

No. II.

WE hold the liberal support of the Ordinances of the Gospel to be a duty most solemnly binding on all the professing disciples of the Lord Jesus. We say *liberal* support,—and by this we mean something very different from the measured, stinted, reluctantly-yielded pittances which, in multitudes of cases in our present times, assume the aspect and the name of Christian liberality. We mean, in contrast to everything of this kind, the large-hearted, unsolicited, outgoing and outgiving, which, in proportion to circumstances, the far greater part of the members of the Church have it in their power to exemplify. We lay down no specific, absolute rule. We prescribe no precise mode of Christian acting in this matter. It is the great, all-important duty itself that weighs in our mind, with the moment and urgency of which it is our most earnest desire to have the Christian community deeply impressed,—and a due realization of which would, we are persuaded, awaken God's professing people to an intensity of feeling regarding it never yet experienced, and a munificence of contribution on its behalf never yet known.

We purpose to exhibit this duty to our readers in the light of its reasonableness—its divine injunction—its divinely-approved exemplification—the demand for it on the point of gratitude—and the divine blessing on its conscientious performance.

I. REASONABLENESS.

The Gospel, we have seen, is God's mysterious, yet simple and infinitely beneficent institution for the everlasting salvation of fallen man. Does not reason suggest and demand every possible effort, and every possible sacrifice on man's part, for its maintenance and extension? *All* are God's. We are his. Our life, health, body, soul, acquirements, opportunities, all are his. Does he not claim—has he not a right to claim—all as his? His are the silver and the gold. His are the cattle on a thousand hills. The earth is his, and the fulness thereof. All souls are his. And now, if all are God's,—if, whatever distinction of property, or civil right to possession may exist among mankind in regard to fellow-men, they hold all by the bounty of a munificent Providence, is it unreasonable, is it not altogether in harmony with

right reason, that a portion of our heavenly Father's bounty should be devoted to his service, and the advancement of his cause and his glory in the earth ?

When, especially, we consider with what marvellous liberality the Creator and Lord of all has treated his creature and subject, how highly he has exalted him in the scale of being, crowned him with glory and honour, and given him all things richly to enjoy,—how he has opened to him a boundless field of intellectual, moral, and spiritual enjoyment in the innumerable works of his almighty and gracious hand,—how, in short, above all, and transcending all, he has made his redemption from a miserable and eternally ruinous apostacy the “chief of his ways,” the mystery which “angels desire to look into,” and in which, more than in all his other works, he will be glorified for ever,—is it not in the highest degree meet and reasonable that he should consecrate himself, his talents, his means, his all, to the spreading abroad of his Creator's, Benefactor's, Redeemer's name and cause and glory in the earth ? What mind will not perceive, what heart can fail to feel, what tongue will not be irresistibly constrained to acknowledge that it is altogether so ?

II. DIVINE INJUNCTION.

1. Even in Paradise, and on unfallen man, the principle involved in the subject before us was, in the spirit of it, most solemnly though graciously and tenderly enjoined. Even there, man was reminded that he was not his own,—that, distinguished as his position was amid the countless hosts of high and holy though unseen beings by whom, worshipping their Creator without ceasing, he was day and night encompassed, and who had, it may be, for myriads of ages ere he existed, sped on Jehovah's will and hymned his praise, he, any more than they, was “not without law to God ;” that the fair and beauteous world in which he had his dwelling-place was not his own ; that, in short, he was not the original, independent, uncontrolled proprietor, but the delegated, privileged tenant for a limited period, of this lower world. “Of all the trees of the garden,” said the Lord God, “thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.” Moreover, “God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made.” And thus, with a glorious world made over to him, blooming in vernal freshness from its Creator's hand, was this restriction imposed on its privileged possessor. The earth is mine, its tenantry is thine. Eden is mine, its enjoyment is thine. For me thou shalt keep and dress it, its produce shall be thine. Of its fairest fruit thou mayest freely eat, but the tree in its midst thou mayest not touch. On all other days thou mayest ply thy pleasant work, but the seventh day is mine—a memorial for me, a season of sacred rest for thee. On it, therefore, thou shalt not do any work.

And if, even in unpolled Eden, man was solemnly reminded of his dependence, stewardship, and responsibility, how much more was it necessary and meet that this great and gracious principle should be impressed on his mind in his fallen state ? Departing from God, he departed from the love and service of God. He cast off allegiance to his Maker, and now, “Who is Lord over us ?” is the natural language of the unrenewed heart. And, even when changed by divine grace, brought truly to love the Saviour and yield itself to him, how often does there remain in the Christian's heart an undue love to this present world, a sinful attachment to its pursuits, cares and enjoyments, which hinders, oppresses—sometimes well-nigh overwhelms—the spirit of devotedness which the renewed soul has been brought

in some good measure to feel, and to desire to cherish towards God, his glory, and his cause. Over this unhappy proneness to "cleave to the dust," to "set his affections on things below," the Christian is made not unfrequently to mourn in bitterness of soul before the Lord; and it will only be by much earnest prayer, and large communications of heavenly grace, and strenuous, persevering, holy effort, and frequent solemn pondering on the infinitely momentous realities of the unseen and eternal world, that he will obtain the mastery over it, and rise to that high degree of spirituality of mind, and that habitual devotedness to the service of his God and Redeemer, which it is his duty and desire to attain.

2. Accordingly, *after the Fall*, the great principle to which we have been adverting was still farther brought out to view, and impressed on the mind and conscience of fallen man. The malediction impressed on the earth for man's sake, and the expulsion of our sinning first parents from their lovely Paradise, taught them with awful solemnity that the Creator might, in his displeasure against sin, withdraw the richest of his gifts, and visit them with the tokens of his righteous indignation. Moreover, the institution of sacrifices, while it pointed onward to an infinitely nobler and more wondrous sacrifice of atonement to be offered up by the promised Saviour in a future age, and revealed to terror-stricken man this mysterious way of pardon and life—reminded him very significantly that his life and his all were forfeited to the offended justice and law of his Creator, and that he was indebted for the very sparing of his mortal life, and, much more, for his rescue from everlasting destruction, to the free and sovereign mercy of the great but gracious Being against whom he had transgressed. Last of all, the continuance of the Sabbath institution, while it constituted one of the choicest of heaven's blessings to our fallen race, perpetuated to all generations the memorial of the Creator's Lordship, and of his sovereign right to the homage and service of his richly-endowed, intelligent creatures, in any and every possible form which divine wisdom might see meet to prescribe.

III. LEVITICAL ECONOMY.

Passing downward in the history of the church and the world, we find—as under our next head we shall endeavour to show—that the important principle before us was strikingly and beautifully *exemplified* in the *Patriarchal* times. Meanwhile, our present train of illustration leads us onward to the Levitical dispensation, and that system of worship which it pleased God to institute and continue till the introduction and establishment of the New Testament economy by our Lord and Saviour Jesus Christ.

In the very year in which, with "a high hand and an outstretched arm," the Lord brought forth from their "house of bondage" the descendants of his ancient "Friend," and organised them as his Church and "peculiar people" in the earth,—in that same year did he issue a series of injunctions regarding the support of the ordinances of his worship of the most precise and imperative kind.

Apart from the fact of eight-and-forty cities being divinely appropriated as the inheritance of the Levitical tribe, we find *the tenth* of the produce of the land consecrated to the Lord (Lev. xxvii. 30; Numb. xxv. 1—9). And it is not unworthy of notice, that the terms in which this consecration is announced indicate very strongly that it was not the introduction of a new law, but the republication of a law that had been in force and in practice ages before. "It *is*," not *shall be*, "the Lords." "It *is* holy to the Lord:" just in the same way in which we find the ordinance of the Sabbath introduced in Exodus xvi. 23, "To-morrow *is* the rest of the holy Sabbath unto the

Lord." And thus, while the argument is strong that the injunction had been divinely given in earlier patriarchal times, the *fact* is certain, that, among the Jews, during the whole history of their church and nation, the heads of all their families were bound, by express enactment, to consecrate a tenth part of their yearly income for the support of the *ministering* Levitical tribe.

But this is not all. The ordinances of the Old Testament on this point do not stop here. Each family head, godly or ungodly, believing or infidel, *was obliged* to yield his *tenth* for the worship of God. It was not a *mere gift*, a spontaneous effusion of liberality. It was not optional, but authoritatively, solemnly enjoined by that great God who chose them as his "peculiar people," "who "drove out the nations before them," gave them the land with all its riches, and made it, specially for them, a good and glorious land. But this was not all.

Distinct from the tithe to which we have adverted was another for the maintenance of the *sacred feasts*. "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year: and thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine," &c. (Deut. xiv. 22). This, we say, was plainly an institution different from the former. The object of the one was the sustentation of the Levites and their ministry; the design of the other was the maintenance of the various festivals prescribed by God as part of his solemn worship, and which were celebrated weekly, monthly, yearly, and, with extraordinary solemnity, every seventh and fiftieth year.

Nor was even this all. Another tithe, which appears to have been distinct from both of these, was enjoined for the purposes of benevolence to the distressed and the poor. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gate: and the stranger, and the fatherless, and the widow, who are within thy gates, shall come, and shall eat, and be satisfied; that the Lord may bless thee in all the work of thine hand" (Deut. xiv. 28, 29).

Nor, it is worthy of remark, were even the Levites themselves exempted from the law of tithes. They received a tenth from the people; but they must yield their own to Aaron and his sons. "Speak unto the Levites," said the Lord, "and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And ye shall give the Lord's heave-offering to Aaron the priest" (Num. xviii. 26, 28). Thus were the ministers of the Church, under that economy, instructed as to their duty and responsibility in this matter; that they should be examples to God's people of liberality in his service; that, doing the duties of the altar, and entitled to "live of the altar," they should, at the same time, consecrate a portion of what they receive to the God of the altar. Ministers of the New Testament should remember the lesson, and God's professing people should enable them to put it in munificent practice.

Finally, let it be remembered that, in addition to all these, there were in the ancient Church what are termed by God himself "your free-will offerings" (Num. xxix. 39). These were sacrifices of praise, expressions of gratitude for special mercies, demonstrations of pious devotedness—embodying the sentiment of the grateful Psalmist, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call on the name of the Lord." Would that Christians more conscientiously and frequently imitated this noble example!

And now, from all that has been stated on this part of our subject, is it too

much to say that, for the support of the ordinances of religious worship which were divinely established amongst them, the Jewish people were called to contribute a *fourth* part of their yearly income? It is beyond all question that a *fifth* proportion was demanded by God and yielded by his people. And although, as we have already stated, we do not hold any specific standard of contribution to be now applicable to Christians in regard to the ordinances of the Gospel Church, we feel persuaded that these ancient divine institutions are eminently worthy of the serious consideration of God's professing people still; and that, according to the means God has been pleased to confer upon them, the *spirit* of them at least should be conscientiously regarded.

In our next article we shall descend in the history of the Church to the times of the New Testament, and examine the relation in which the Gospel Church stands to the important principle we have been endeavouring to illustrate. M.

THE MAY MEETINGS REVIEWED.

THE "May Meetings" are over, and a brief *résumé* and review of them may not be without interest or value. There is, indeed, a class in the community who have been in the habit of speaking contemptuously of "Exeter Hall," and of the demonstrations there and elsewhere made in the spring season of each successive year. But this class is rapidly diminishing, and politicians and statesmen are not unobservant of the fact, that a mighty agency is at work, which, finding vocal utterance, so to speak, at these anniversary gatherings, represents the plans, feelings, and doings of that great middle class, on which mainly depends the moral and political welfare of our country.

The "sight" presented at one of these May Meetings is something marvellous to him who visits the metropolis for the first time. It is sure to leave on his memory traces almost, if not altogether, as deep as any other of our London "lions." He sees a vast multitude gathered under one spacious roof, in front of a platform, with clerical and philanthropic notabilities immediately behind its front rail. In the centre, sits a noble, or otherwise illustrious chairman, with supporters in the rear, numerous and ardent, piled up to the ceiling. The meeting is opened by the jubilant song of thousands; then all heads are bent, while one calm, clear, solemn voice pours forth the words of adoration, penitence, and faith, as well as of special invocation for a blessing on the society whose friends are now convened. Next comes the chairman's address, and then a practical report, such as practical Britons like, full of telling facts, as to progress and as to work done, and concluding with wise suggestions and weighty appeals. And then come the resolutions moved, seconded, and supported, bringing out the fire and fervour of sacred eloquence, and the varied gifts of men from almost every section of the Christian Church and from every part of the globe.

There are idiosyncrasies, so to speak, about these meetings. Some people think that every class of religionists has its peculiar mannerisms. They will undertake to point out respectively, on a platform, the Churchman and the Dissenter, or so to distinguish between the style and tones of a Wesleyan and an Episcopalian, as to tell accurately "which is which." We are not so sure of the possibility of this, at least as regards a London platform. The speakers at

our May Meetings are generally the *elite* of each denomination, men for the most part who have risen alike above provincialisms and peculiarities. Were their names not announced, and were their ecclesiastical antecedents unknown, it would be difficult indeed to detect to which body they belonged. It might, perhaps, be different if we heard them *preach* or *pray*. But when there is real *platform* talent, it is free from those pulpit "tones" which each party usually adopts, but which are not always, to the ear of good taste, just what they ought to be. We think that both platform and pulpit might do well to interchange and impart something on the principle of "give and take." They have often proved themselves valuable allies. A *little* of the solemnity of the pulpit is sometimes wanting on the platform, while into the pulpit might be usefully introduced the informal, yet effective, rapid, brief, concentrated utterances of the platform, not forgetting its illustrative facts and telling anecdotes. The pulpit may sometimes "die of dignity," or it may put every body to sleep—the platform may sometimes exhibit the grimaces and somersaults of the pantaloons rather than the subdued animation and the thrilling earnestness of a man feeling his great responsibility, and resolved to rouse his audience to a holy enthusiasm.

We like to see at the great May Meetings the mingling of the tribes of the true Israel. The Evangelical Alliance is a noble institute, and has done good service. Its very existence is a standing protest against sectarianism. But at no other time does the blessed tide of brotherly love set in upon the shore, and fill up the basin of old ocean to the brim, as in the great *spring tide* of the month of May, when true Christians seem indeed to be "distinct as the billows, yet one as the sea." Bishops and Presbyters, Baptists and Congregationalists, the Conscript Fathers of the Wesleyan Conference, with Moravian witnesses for those old truths on behalf of which Bohemian martyrs died, and "Friends," too, whose broad brims, at the Bible Society, are worn in presence of "dignitaries" and "dignities," yet worn reverently as before God—all these one in motive, sympathy, and aim, with laymen of mark by the score, and with thousands of female helpers in the truth, in that great hall—do surely make glad the heart of every Christian who has been sighing in secret over schisms and divisions, and praying for the unity of the faithful.

He sees here that their common work makes them one by the very reaction on their hearts of its hidden forces now developed. He discovers, to his glad surprise, that, taught by one Spirit, and with the vicissitudes, trials, conflicts, and final triumphs of the noblest of causes ever before it, the "sacramental" host *feels* that it has indeed but one Captain and Commander, and that "the battle is the Lord's."

It is a noteworthy feature in the recent May Meetings, that nearly *all* the societies have increased their numbers as to agents, and their efficiency as to pecuniary resources. This, be it remembered, has been done during a year when a commercial crisis, with pauperising and desolating fury, has swept over the land. Thus, the Bible Society reported a grand total of £152,574, being nearly £14,000 more than the previous year. In the circulation of the Scriptures, likewise, there had been an increase to the number of 84,329 copies. So the Church Missionary Society reported a total income of £160,000, a sum quite unprecedented in its annals. The Society for the Propagation of the Gospel reported an increase of £5,000 in subscriptions and collections, and £17,000 as a special fund for India. The benevolent income of the Tract Society has increased £2,062, and that of the London City Mission £1,536. The Wesleyan Missionary Society, which the previous year had attained to the unusually large income of

£120,000, has this year reported £3,000 more. The London Missionary Society's means for usefulness had reached £86,366, being a very large increase also ; while the Baptist Missionary Society reported an advance in financial matters of nearly £1,500.

India naturally formed the prominent topic at the May Meetings, not forgetting however interior Africa and its claims, in connection with the noble enterprise of the illustrious Livingstone. For a mission under the auspices of Livingstone, and of his father-in-law, Moffat, more than £7,000, and for the extension of India Missions nearly £11,000 were raised by the London Missionary Society. In truth, the large increase of funds was mainly stimulated by the claims of India. The "Relief Fund" has now swollen to nearly £400,000, and it is not too large a sum for the relief of wives made widows, and children made orphans, by the memorable massacre and mutiny, and the destructive conflicts that have left, and are leaving to this hour their bloody traces on the page of modern history. But we do think that all the Christian Churches combined, have not risen to "the height of the great argument," we mean the *spiritual* claims of India upon Britain. Had this Christian nation been faithful to its high trust, never would have been heard coming athwart the breeze from the far East, the wail of slaughtered, outraged women, and the dying groans of brave men.

A new policy needs to be inaugurated in India ; and pleasant was it to hear the good Bishop of London say, at the Bible Society Meeting, "There can be no real education of the Asiatic mind which does not infuse from the Word of God the spiritual element which is now wanting I am not perfectly convinced that the old spirit is altogether exorcised. I am not quite certain that all those who are constructing schemes for the government of India, are as fully convinced as we are that those schemes should only be based on the Word of God. Therefore, I think it very desirable that we, this great assembly of various opinions, but united in one common Protestant faith, should make our voices heard. *There can be no real civilisation in the East that is not the civilisation of Christianity.* Let us give earnest expression to our hope and desire that we may soon find a truly Christian and enlightened policy established for India, which, while it gives Christianity fair play, will not give to Paganism, as has been hitherto done, *something more.*"

But have there not been other "May Meetings" besides those held in London? Yes, and just as our "*May Meeting*" list embraces some held in April (as for example the Baptist anniversary meetings and sermons) so in April of this year, in the Rotunda in Dublin, under the presidency of the venerable Lord Roden, were held Annual Meetings of the "Irish Society" (for the education of the Irish-speaking peasantry in the knowledge of the word of God—a Society time-honoured, bitterly opposed, yet greatly blessed), of the "Hibernian Bible Society," of the "Sunday School Society for Ireland," as well as other gatherings of the friends of Evangelical and Protestant Christianity.

In Scotland also, and in old Edinburgh's romantic town, our brethren, this year as in other years, have repaired in goodly array. Presbyterianism has put forth its strength. The United Presbyterian Synod, a large and powerful body, now embracing in one organisation the old Secession and Relief Synods, met early in May, and reported great things done at home, in the increase of ministers, and of means raised for their support, and in the paying-off of church debts, as well as in blessed results achieved by missionary labour in Caffraria, in the West Indies, and on the Western Coast of Africa. A new

mission, as in the case of our own Synod, was resolved on for India. Later in the month of May, met the two General Assemblies. In the Establishment, we find two parties, the one far less "Moderate" than the other, vigorous enough to master the old spirit which suffered ministers, guilty of scandalous offences, to hold their parishes, but yet in one instance strangely backing a Glasgow patron's nominee in the face of a reclamation which seemed to indicate anything but efficiency and aptness to teach. The Church of Scotland also has her Foreign, and Home, and Jewish and Colonial Missions, and we are not to forget that one of her labourers and sons, Mr. Hunter, died at his post a martyr for Christ, a victim to Sepoy cruelty at Nagpore. But the Free Church Assembly was after all the "May Meeting" of Scotland. Well might Dr. Beith describe it, in his closing address, as having been indeed a "happy meeting." A hallowed influence was spread over it at the outset by the address of Dr. McLean, of the United States, on the American Awakening, and by the solemn conference on the subject of the revival of religion, which, at the suggestion of Dr. Candlish, was soon after held. A Church which could report a sum of upwards of £330,000 as its annual income; that has fresh upon its memory and heart the glorious May of 1843; that has raised since the disruption *four millions and a half sterling*; which shows no token whatever of abated activity or spiritual decay; which has 800 congregations, and secures to the humblest flock a stipend and a revenue, modest, yet not despicable, for its pastor; which has 70,000 children in its schools, and two normal seminaries for the training of schoolmasters; which carries on open-air preaching (sending out 100 Evangelists two and two every summer) as well as several Home Missions now among the masses in large towns—such a Church with its fresh subscriptions of £50,000 raised for the liquidation of debt on houses and churches, and its £5,000 collected by ladies for the erection of an Assembly Hall, and its magnificent India Mission, as well as its Colonial scheme and its Highland and Island Schools, its Colleges and its other enterprises too numerous to be dwelt upon; the vitality of Evangelical Presbyterianism but tells that Scotland, as well as England, is playing a great part in that movement which under God is destined to bless all nations.

Oh that the result of all these anniversaries may be increased zeal, energy, unity and progress, and that when May, 1859, shall have summoned the tribes once more to meet, there may burst forth the song of holy thanksgiving for an unparalleled revival and extension of the cause of truth, by means of a rich outpouring of the Holy Spirit upon the Church and the world.

W.

THE CLAIMS OF YOUNG MEN UPON THE CHURCH.*

"FEED MY LAMBS," said the Saviour, before He ascended into glory; and uttered as these words were, with all the earnestness and authority of a parting command, they impose a duty upon the church which every young man may urge, and which she cannot with impunity disregard. The injunction constitutes a test of his people's love, and supplies a means for its manifestation. Besides, if young men are to be active agents in the work

* The latter portion of the Young Men's Prize Essay spoken of in our last.

of the church, it is clearly essential that the church should so train them, as that they shall be properly qualified to undertake and conduct it; and it is a question worthy of serious consideration whether the church generally, in her anxiety to save the unconverted, does not greatly neglect many who are born within her pale, and by her neglect suffer them to perish. Every young man, in particular, who has been dedicated to God by baptism, has a peculiar claim upon the church for her inspection and care; and the office-bearers are bound by virtue of their very office to interest themselves in his spiritual welfare. By most, however, the design of baptism seems to be quite misapprehended, and its importance altogether undervalued. Its seemingly practical uselessness in the present day—and what advantage have the baptized over the unbaptized?—has unquestionably done much to produce this feeling, and prevent the benefits being realised, which the ordinance was intended to ensure to the children of those who observe it. Is not baptism frequently, if not generally, regarded as a mere ritualistic ceremony, as the method of admission into the visible church; but one which confers no benefit on the child which it would not have otherwise received, and which imposes no obligations on the parents than what their natural position had established?

There seems, indeed, to be a rapidly increasing indifference manifested to the importance of this ordinance throughout all our churches at home, and from recent statistics it appears that in America, within the last few years, only about one-third of the children of Christian parents have been admitted into the membership of the church!

Baptism, however, according to our Confession of Faith, is not intended merely as the means of admitting the party baptized into the visible church, but is a *sign* and a *seal* of the covenant of grace—of our engrafting into Christ, and is an openly-avowed engagement to be entirely and exclusively the Lord's. It is *not* regeneration; and in itself it possesses *no* virtue whatever, but without it there is no promise, and no security that the blessings which Christ has purchased with his blood shall ever be conferred. No doubt God may, and He often does, in his extraordinary love and for His own name's sake, confer upon us blessings even in spite of our resistance to His will, and notwithstanding our neglect of it; but save in keeping of His commandments—"in fulfilling all righteousness"—we have no assurance that He will; and without that assurance how can we go boldly to His throne to ask for mercy to pardon, or for grace to help? The moment a child is baptized, it is admitted into fellowship with Christ's professing people, and is under the authority and government of the church, and is entitled to all the benefits and blessings she can render, as much as its parents themselves; and were this intelligently and faithfully done, did the church look upon the children baptized as under her special care, who could calculate the blessed consequences? Surrounded continually by heavenly influences, and looked upon constantly as an heir of immortality, both by the parents and by the church, and nurtured and admonished as such, we believe it to be a moral certainty that every baptized child, so tended, would ultimately be saved! "Train up a child in the way he should go, and when he is old he will not depart from it," is a promise so explicit, that disobedience or backsliding in the future clearly implies defective training, either on the part of the parents or of the church. There *must*, in such cases, have been a want of prayerfulness, or watchfulness, or firmness, or fidelity, or gentleness, or wisdom, or love, or neglect of some other duty, for "the Lord abideth faithful; there is no unrighteousness in Him." "Those that be *planted* in the house of the Lord, *shall* flourish in the courts of our God; they shall

still bring forth fruit in old age; they shall be fat and flourishing, *to shew that the Lord is upright.*" We know that this view of the matter is not generally sympathised with as being the correct one, and that many object to the terribly despotic ecclesiastical interference which they conceive that it sanctions; but till the church does take a more active interest in those children who have been admitted into her membership by baptism—an interest exercising itself in visiting them frequently and regularly, and examining them as to their Scriptural knowledge and their faith, and, generally, in seeing that they be properly trained in the fear of the Lord, she will be for ever lacking men to do her work; and the present scarcity of such, so frequently experienced in the past, is the necessary and natural punishment of her own neglect!

To test the truthfulness of our statements regarding her remissness in this matter, we put it to the office-bearers themselves whether *they* have ever regularly visited a family in their respective districts for the purpose of ascertaining what progress its younger members were making in Divine truth, or whether they ever look upon the admission of these children by baptism as a reason for their doing so at all; or on their presentation by their parents as a voluntary act, by which they were placed under the inspection of the church, that their spiritual interests might be cared for. The supervision of the church in no way lessens the responsibility of the parents, nor do the duties of the parents supersede the necessity of the supervision of the church; they must both work harmoniously together, and, without some such co-operation, baptism will become a nullity, and its observance an empty form. But under such spiritual power as their united influence can produce, we believe it to be impossible that the Church of Christ could long continue in her present drooping and downcast condition, or that one child, nurtured and admonished as we have indicated it should be, would ever be excluded from the kingdom of God.

Secondly. The Church has duties to perform to her young men, *as members of the general community.* Of all classes of the community, young men are, unquestionably, the most important, for on them, humanly speaking, almost entirely depends the institution and success of all benevolent enterprises, the future both of the church and the world. Now, what interest does the church really take in her young men? Many a soul has wandered for want of counsel and sympathy; thousands of them are wandering at this moment; and what has the church done, or what is she doing, to bring these back? We put it to the office-bearers particularly, what have *you* done, or what are you doing now, for the salvation of these young men? Have you ever *once* made a visit to their homes, if their solitary lodgings, frequently so devoid of comfort, can be called homes? or invited them to your own, or ever offered them any encouragement or advice? Do you even know by sight, or by name, or have you ever shown one mark of kindness, to any of those who are officially under your charge? Think you that their attendance at the church is a sufficient guarantee of the strength of their faith, and that they who have principle and piety enough regularly to attend, require no sympathy or assistance from you? Oh, that you got one glance into the heart of many a young man who worships at your side, or knew the sorrows that are there which he tries to conceal; what feelings of loneliness and wearisomeness he endures throughout the week, because he thinks that he is overlooked, or that no one cares for him! because he has no house to go to, and no friend with whom he can exchange his thoughts! Oh, *think* you that there is no chance of his backsliding, with such a load continually pressing on his soul; or that he will struggle on, supported only by "the hope that is

set before him?" "The spirit of a man may sustain his infirmity, but a wounded spirit *who* can bear?" How many have gone to perdition from this very cause, and what have *you personally* done to soothe their sorrows, and console their drooping souls? We know perfectly that such visits and invitations will give trouble; but why not calculate the cost before undertaking your office; or why take an office in Christ's church at all? Why retain it for another day? Why not allow others with more leisure to supply your place, or be fellow-workers with you, when the whole of its duties you cannot efficiently perform? Who is sufficient for these things? you may naturally ask; but it is not the want of sufficiency that prevents their fulfilment so much as the want of inclination. They can be accomplished with much greater facility than at first appears; and it is because we magnify difficulties so often, that when we cannot do everything we should, we imagine that we cannot do anything at all. Is it beyond your power to invite, every three or four months, to your house all the young men in your district, just to let them feel that they are not forgotten? It is not the frequency of the visits that do the good so much as the interest the invitation shows you take in their welfare; and an introduction of the young men to one another is a great preventive to their going astray. Young Men's Societies may undoubtedly do much to accomplish this, and they have done it; and to them may be attributed the salvation of many a soul, and much of the honour that the church has in later days won: but the social element in man is the most powerful, and introductions formed in the social circle are the most likely to be deep and enduring.

It is difficult to speak freely, or get an opportunity for doing so, on such delicate subjects as these; but the practical neglect of the church in looking after her young men, more than anything we know, causes souls to fall into sin.

We do believe that the church, generally, has got too much into a lukewarm, formal state, both with regard to her ordinances and the duties of her office-bearers, and that a more serious consideration of their nature and responsibilities would be productive of infinite good. It is a common inclination of our human nature to lose sight of first principles when they have been long reduced into practice, and then to act mechanically; but any forgetfulness of them must necessarily extinguish vitality, and degenerate practice into a mere form.

But, after all we have said of the church's neglect, and much as we deplore her present languid, half-sleeping state, the reformation of the world will never be accomplished by complaining, or by trusting entirely to any church organisation. Our own form of Presbyterian government we believe to be infinitely superior to every other, and the best adapted for extending the kingdom of Christ upon earth; but the very benefits the representative system—its great peculiarity—affords, has the almost inevitable tendency to make us throw all responsibility on our representatives, by imagining that on their election our own responsibility has ceased. Even at this moment, when our church is divided against herself, and her very vitality seems doubtful, every one blames every one else for reducing her to such a state, and no one seems to feel that *he* had anything to do with it, or that recrimination now is thoroughly useless. But the increased responsibility of some can never lessen the responsibility of others; and till each individual feels that the kingdom of God is within him a living, active power, and that its extension upon earth depends upon his own individual exertions, the church herself will never regain her vitality, and the unbelieving world will slumber on till aroused by the archangel's trump "to shame and everlasting con-

tempt." "Awake, *thou* that sleepest, and arise from the dead, and Christ shall give *thee* light." "Awake, awake! put on *thy* garments, O *Zion*, shake thyself from the dust, O Jerusalem. Arise, shine; for the Lord shall be unto thee an everlasting light, and thy God thy glory!"

Miscellaneous Papers.

(Original and Selected.)

CONSOLATION.

THE truest sympathy is that which is drawn forth by actual contact with sorrow. The annals of Christian biography, and the pages of Christian correspondence, are full of instructive and soothing instances of it, and having lately met with some letters of an American divine of the generation past, full of the most varied Christian experience, and teeming with most practical Christian advice, we present our readers with a few of them, bearing on a selected group of the calamities of life. Their writer was the Rev. Dr. John Mason, of New York. The subjects are:—The Loss of Fortune; The Sickness of Relatives; The Loss of Children; and The Loss of a Husband.

I. *The Loss of Fortune.*

The letter in this instance was addressed to the widowed sister of his mother.

"*New York, Oct. 5, 1804.*

"MY DEAR AUNT,—I hope the enclosed will answer your purpose. My anxieties mingle with yours on every subject involving the interest of your dear children. Many difficulties you have indeed to encounter. But be cautious of giving way to dejection. The less of the creature there is between us and the Creator, the more easy is it to feel our absolute dependence: that is, the shorter is our road to support and peace. Had he not wise and merciful reasons, he would not have thrown you into circumstances which are strongly marked with the cross, and compel you at times to institute painful comparisons, and to call up painful recollections. Flesh and blood are bad expositors of God's dispensations. He 'is his own interpreter,' and you will find in due season the interpretation to be as sweet

as the text was bitter. Among those classes of the afflicted to whom he has given exceeding great and precious promises, the widow and fatherless occupy the first rank. You can have no cause for despondency so long as the fountain of living waters does not run dry. If you walk through a vale of tears, you only tread in the footsteps of those who now, through faith and patience, inherit the promises. The Lord's eye is on your path; say unto him, with the weeping Psalmist, 'Put my tears into thy bottle; are they not in thy book?' He has not—no he has not—cast you off. Too much goodness and mercy have hitherto followed you. At this moment he is bearing you up as on eagle's wings. You can assign no reason why you should not have fainted but this, that his mercy has held up your sliding feet. Trust him for perfecting that which concerneth you, and trust him for your dear children. You have a high claim for them. They are of the seed whom the Lord hath blessed. By methods of his own devising he has fostered them hitherto; and this is a precious pledge of his future provision for them. It does us no hurt to be early inured to self-denial, and have a strong providential constraint laid upon the dangerous propensions of the youthful heart, especially when these are the very propensions which the corrupt state of society directly cherishes. It is good for a man to bear the yoke in his youth. You have cause of unutterable thankfulness that your affectionate and dutiful children have not broken your spirits by infant wickedness. They are in the best of hands, and your privilege is to leave them there. It is our Redeemer's gracious command, Take no thought for

to-morrow. To-day only is yours, to-morrow is *his*. You know not what a day may bring forth in comfort or in grief. Every distracting imagination about to-morrow interrupts both the duties and consolations of to-day. Look upon the lilies how they grow! Look upon the ravens how they are preserved! Your heavenly Father feeds the fowls and clothes the grass, and shall he not much more clothe thee and thine? O thou of little faith! 'That,' you will say, 'is a charge which smites me down. My unbelief rules and shuts me out from the repose which the compassions of Jesus tender to me in his gospel.' Unbelief is a great sin, and a great folly, no doubt. It seals up, in proportion to its prevalence, the streams of the water of life. But take heed, my beloved friend, that you do not grieve the good Spirit of God, by obstinately disowning what he has done for you. Thank him from your inmost soul that he has taught you to mourn over its sway, even though to your apprehension that sway be irresistible. Irresistible to your efforts it is; but not to the operation of the spirit of faith. You are, perhaps, looking for the entire and unruffled dominion over this vile unbelief. If so, you are looking for what you have no right to expect in this life, because your God has not engaged to bestow it upon you. Remember that the plague of unbelief is a plague that will make you groan so long as you are in this tabernacle. You are only learning by experience, what you profess to believe, that the Christian's life is a fight; and if you find it a hard one, it is to afford scope for your Saviour's strength being made perfect in your weakness. In the meantime be assured that there has no temptation or trial befallen you, but such as is common. Your complaints are as old as the conflict between the flesh and the spirit; and this bears date with the first conversion in our fallen world. The Lord Jesus is exalted to be a Prince and a Saviour, to give repentance and remission. It ought to be our joy that precious faith to embrace pardon and strength as they are exhibited in Christ, is as much a free gift as the pardon itself. Put your unbelieving heart into the custody of the divine Intercessor: and with it all your insensibility, and hardness, and sloth under this unbelief. WAIT for him; he is worth waiting for. In his own time, which is the best time, he will hear your voice: the hour of deliverance shall come,

and you shall yet praise him for the health of his countenance. My prayer for you is, that he would fulfil in you all the good pleasure of his goodness, and the *work of faith with power*. Blessed are they that mourn, for they shall be comforted."

II. *The Sickness of Relatives.*

This letter was addressed to a lady whose husband was sick nigh unto death. It contains sentiments fitted to prepare for impending loss, and to cheer the dying in the prospect of a speedy immortality. It is dated from a lovely spot, rich in historic associations, on the banks of the beautiful Hudson River, some sixty miles above New York.

"*Newburg, Oct. 8, 1808.*

"MY DEAR MADAM,—When I last parted with you, I could not flatter myself with the hope of seeing your excellent husband in much better health, but I did hope to see him frequently and to converse with him on the best of all prospects which can present itself to the mind of a Christian,—the prospect of entering into the joy of his Lord. As the accounts which I have heard of the rapid progress of his disorder lead me to doubt whether this satisfaction shall not be denied me, I beg you to communicate to him, in the manner you shall judge most proper, the lively interest which I take in him and his, and whatever concerns them. Your own heart has felt many a pang under the present dispensation of Providence, and is likely to feel more. But you are not alone. Many sympathising friends share in your affliction; and it passes not without a sore pressure on the church of God. Yet, my dear friend, what shall we say? It is the Lord; let him do unto us as seemeth good in his sight. We trust that he hath redeemed our souls, and loved us with an everlasting love; and this shuts out all reason of complaint. Hear how he has taught us to argue under the rod. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Your immediate duty is submission. Father, not my will, but thine be done. Nature will yearn and expostulate, and who shall forbid her? Jesus himself wept; and has sanctified by his example the tears of his people. But yearning nature is not inconsistent with that grace which never stipulates.

Resign your dear husband to that Saviour who has a better right to him than you have. 'Father,' said he, 'I will that those whom thou hast given me be with me where I am, that they may behold my glory.' And if he is about to make this disposal of your husband, it does not become us to say, nay. As to himself, we have cause to be assured that he has nothing to fear. Therefore, extol the Lord with me, and let us exalt his name together. Were I near you, I would endeavour to talk to my friend of that precious blood which cleanses from all sin; of that hope in Christ which maketh not ashamed; of those exceeding great and precious promises which never failed a believing sinner; of that covenant which is ordered in all things and sure; of that inheritance which is incorruptible, and undefiled, and fadeth not away. Tell him that Jesus Christ, the faithful and true witness, has said, 'Him that cometh to me I will in no wise cast out; I will never leave thee, nor forsake thee.' Tell him that this our brother, who knows perfectly what it is to die, ever lives, to make intercession for us; that he went down himself to the regions of death, in order to mark out and show the path of life to his followers; that he has conquered in their name; that he has gone to the third heavens, bearing on his shoulder the keys of hell and death; and is now known above and below, as the Resurrection and the Life. My heart's desire and prayer to him is, that he may enable my dear friend to sing with his latest breath, 'O death, where is thy sting, O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ!' This honour have all his saints, to step from the bruised head of the old serpent into the kingdom of light and glory; and to exchange their pilgrimage of faith and patience for accomplished promise and realised hope. I commend you both to the Lord on whom you have believed, that you may find his grace sufficient for you, and his strength made perfect in your weakness. The Lord fulfil all your petitions!"

III. *The Loss of Children.*

To the hearts of bereaved parents the following letters will breathe soothing balm. They are both addressed to a

sister, the one on the event of her child's decease, and the second, six months later, in reply to the first which that sorrowing sister had been able to address to her sympathising brother since her bereavement.

"New York, Feb. 15, 1804.

"This moment, my beloved sister, have I received the intelligence of the departure of your little Alfred. It is well! Is it not, my sister? The Father of spirits has called away your son, and he doeth all things well. You gave him up, I trust, to the God of salvation long before now: and should you complain that he has taken you at your word? We are very imperfect judges of what is good for us. A stroke of affliction is often the sharp but beneficent remedy against evils which are near, and are prevented by it. You know not what snares were laid for yourself and family, which by this dispensation you may escape. You know not from what mischief's your boy has been rescued; nor what sword has been turned aside from passing through your own soul. Let us sit down under the consolation of this promise, Yea, the Lord will give that which is good. Oh, my sister, we have so many mercies while we deserve none, that, when chastening comes, it is but decent for us to hold our peace. And if these chastenings of the Lord are designed that we should not be condemned by the world, the silence of submission should be broken by the song of praise. There is nothing in religion to stifle the emotions of nature, or to make the heart a hypocrite: but much to regulate its motions, to purify its attachments, and to sweeten its griefs. Here, my sister, is the point of Christian triumph. Alike empty in its bustle, and frigid in its comforts, the world has no prescription for a broken heart. And from the grave it turns away pallid and fainting. Thrice charming light of heaven, which, through the redemption that is in Christ Jesus, shows glorious immortality, and beams the morning of the resurrection into the corruption of the soul! This, oh this, is the great concern, to win Christ and be found in him, not having our own righteousness. My sister says Amen! My inmost soul pours out its supplication that we may know in whom we have believed; and then nothing can come really amiss, because nothing can happen to us but by the direction of our God and Father: and nothing can take

away our inheritance. That which can die is no portion for our souls, which cannot die. The fountain of life alone is equal to our wants. Let us now humbly look and pray for the Lord's blessing upon his rod; that it may teach us to live in *felt* dependence on him; may wean us from idolatrous love; may render us more solicitous for our own and our children's eternal welfare; may keep us in the habit of daily surrendering them up to the Divine disposal; may help us to be ready for that serious hour when we too shall be gathered to our fathers. They only are happy who need not fear death: and they only have no reason to fear it who have an interest in Jesus. May that interest be sealed upon my sister's heart by the Holy Spirit of promise!

"You require no assurance of our sympathy here. Though this family claims the pre-eminence in the scale of affection, you have not left a friend whose kind and constant inquiries are not a pledge that all take a particular interest in you and yours.

"Your friend, Miss Nicholson, is not without trouble, and may shortly have more, as her father is struggling with illness from which there is little hope of his recovery. The family of sorrow is large. Thanks be to God that our connexions with it have hitherto been so few; I mean as to personal suffering.

"The precious Redeemer bless and keep you—be your refuge and strength—your very present help in time of trouble!"

"*New York, Aug. 28, 1804.*

"Your letter, my beloved sister, arrived yesterday. Your affliction is our own. We mingle our tears with yours, and desire to lay our hand upon our mouths. God is a great God, who giveth to unhalloved questionings no account of his matters; while he has been pleased to soothe the submissive heart, and to explain so much of his providence in his word of truth as may satisfy us that he doth not afflict willingly nor grieve the children of men. In taking away your sweet babe he has taught you another lesson of the insufficiency of created comforts, graciously taught you that the fountain of living waters can alone satisfy the longing soul; and greatly do I joy and heartily bless his name that he has enabled you in some measure to bow to his will. O, my sister, these stubborn spirits of ours must be subdued; and precious in the midst of grief is that

kindly acquiescence in the divine dispensations which sinks our choice in the choice of our Father who is in heaven. Why should we complain? Why, indeed? We who are not in the place where his mercy is clean gone for ever? We, who have still a thousand comforts? We, who have *in no case* been dealt with after our sins, nor rewarded according to our iniquities? We, whom unwearied tenderness has followed and watched and fostered, through endless follies, through steady ingratitude? We, on whom the light of revelation beams, and whose ears are every moment saluted by the joyful sound? Ah, why should *we* complain? No, let us sing of the mercies of the Lord for ever. My sister, my beloved sister, affliction is often the handmaid of peace: when we languish under the rod, infinite condescension yields its ear. Nature must mourn, that we may flee from its weakness into the supporting grace of an almighty helper, and from the guilt which has caused its weakness, into his pardoning love. In the voice of rebuke hear also the voice of compassion, *Come unto me* all ye that labour and are heavy laden, and I will give you rest. *There, there alone*, my sister, in the merit and grace of our Lord Jesus, is there relief for the agonising conscience and the bleeding heart. *Come, now*, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Often have I been in heaviness on your account; my desire and prayer to God for you has been, not that you might be surrounded with earthly gratification, though his benignant hand has lavished this upon you; not that you might be caressed and honoured and distinguished among our fellow worms, but that you might be saved. My bosom trembles with the hope, that the time to favour you, even the set time, is come when you shall pass under the rod, into the bond of his covenant, and be safe for ever. When you were about to leave us for Kentucky, I was led to pour out my supplications on your behalf; and again and again was that promise concerning the church of God impressed, very strongly impressed, on my mind concerning you—I will lead her into the wilderness, and there will I speak upon her heart. It is the word upon which I can hardly help thinking; he has caused me to trust. I have been looking for its accomplishment. And, oh that it may come! Oh that his recent

visitation may prove to have been among his destined means! How will my sister then acknowledge that his judgments are right, and that in faithfulness he has afflicted her. Make, now, a solemn and unreserved surrender of yourself and of your remaining little ones to the Lord your God. May his grace direct and strengthen you, that you may be able in all your future trials to say with confidence, 'I know in whom I have believed, and that he is able to keep what I have committed unto him.'

"I need not assure you of our love to yourself, your dear husband and your boys. Grace be with you all."

IV. *The Loss of a Husband.*

The next and last letter we purpose quoting now, was addressed to the widow of an esteemed brother in the gospel, on the receipt of the intelligence of his death.

"*New York, July 8, 1805.*

"MY DEAR MADAM.—The unwelcome tidings of the affliction wherewith the Lord has afflicted you, surprised us a few days ago. Could the sympathies of earthly friends remove your sorrows, you would have little occasion for tears. They can weep with you, but your aid and relief must descend from above. Your first duty is submission, absolute submission. It is the Most High who has smitten you; and though you may mourn, you must not murmur. 'I was dumb,' said a gracious sufferer, whose example is recorded for your imitation, 'I opened not my mouth, because *thou didst it.*' Often have you said, in repeating the Lord's prayer, 'Father, *thy will be done.*' That will has taken effect in a point which touches all that is most tender in your tender heart. Present it, bleeding as it is, to his mercy-seat. His name is, The Lord that heals the broken-hearted. There is nothing in his gospel to stifle the yearnings of nature, but much to sooth and purify them. Nothing to rebuke the anguish of one who has been suddenly torn from the husband of her youth, but much to soften it, and to support her under it. Your affliction is great, it is singular: but it is mollified with many mercies; and while it bears, and cannot but bear heavily upon you, you have reason to mingle praise with your griefs, and to pour forth blessing while you pour forth lamentation. Bless the name of the Lord that you do not mourn as one who has no hope; that

you have abundant cause to believe that your dear husband, though severed from you, has gone to be with Christ, which is far better. This is so wonderful a mercy, that everything else is little, is nothing in comparison. Bless the Lord that the stroke did not fall upon you in some remote part of the country, where you and your orphan babe might have sunk under neglect or want. Bless him that he has sustained you so kindly under the weight of your burden: and that he has directed the affections of so many around you to vie with each other in offices of love. Bless him that you have a precious circle of relatives, who, though absent in body, bear you on their spirits before a throne of grace. Their prayers are not in vain; and their Lord is omnipotent. Bless him, that he has allowed you to enter a peculiar claim upon his protection; having declared himself to be emphatically, the Father of the fatherless, and the Husband of the widow. Bless him, that though reason is appalled, and nature faints, yet his wisdom and power and grace, can make all things, even this terrible thing, work for your good. We are short-sighted and incapable of tracing the connexion of events. There are proofs enough in the word and providence of God, that those occurrences which we look upon as most disastrous are really chief mercies. You cannot tell what mischiefs were before you, and have been avoided by the present calamity; what stratagems of the enemy have been defeated; what sources of consolation are about to be opened. Wait upon God in the way of his judgments. Though what he does you know not now, yet you may know hereafter; and be constrained most thankfully to confess, '*I know, O Lord, that thy judgments are right, and that in FAITHFULNESS thou hast afflicted me.*'

'Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter
And he can make it plain.'

"One benefit you may reap immediately from this visitation; you may feel how much, how infinitely preferable, is the favour and fellowship of God, as your God reconciled in his dear Son, to all other comforts. When other friends are far off, he is near. When they cannot help, he is a refuge and strength, a VERY PRESENT help in trouble. Cast yourself and your unconscious little one upon his care. Cleave to

him as your portion, and you shall find him to be a sanctuary. Say, in humble dependence upon the grace that is in Christ Jesus, as the Lord your righteousness and strength, *Though I walk in trouble, thou wilt revive me.* Though he has chastened you sore, yet not having delivered you unto death, trust in him that you shall yet discover and declare his works, and testify to the praise of his glory, that it is *good for you that you have been afflicted.*

AMERICAN NOTES.

Old School General Assembly.

THE General Assembly of the Old School Presbyterian Church held its meeting in New Orleans in May. The original organization of this General Assembly was synchronous with that of the republic, and the Church of which it is the highest court has grown with the growth and strengthened with the strength of the body politic. Between 200 and 300 members were present, and meeting in the southernmost boundary of the nation, they were entertained most cordially and nobly by the families of New Orleans. The delegates as they arrived were met in the boats by Committees, who sent them in carriages provided for them to the families with whom they were to sojourn. Everything was provided on the most liberal scale for the entertainment and comfort of the Assembly.

The Church holds a middle position in respect to slavery. It does not unchurch any man on the simple ground that he is in the unfortunate position of a slaveholder. It can do and is doing a great work for the negro without compromising any scriptural principle. While the discussion of slavery in the Tract Society has all but disrupted that important Society, the Presbyterian Board of Publication has freely issued the most valuable suggestions on this subject, which are doing immeasurable good in presenting methods by which the temporal and spiritual interests of the slave may be promoted.

The Report of the Board of Foreign Missions presented to the Assembly, states, that the receipts of the year were £42,600, and the expenditure £38,300. The special

contributions for losses in India were £4,640. The Board maintains missions amongst the Chippewas and Ottawas along the north-western borders of the State of Michigan; among the Omahas, and Ottoes, Iowas, Sacs, and Kickapoos, of Kansas and Nebraska; it has stations in Africa, Liberia, and Curisco; sixteen in India; in Siam; four in China; in Buenos Ayres and Bogota; in Belgium, France, Geneva, and Holland; and one among the Jews in New York.

The following resolutions were adopted—

Resolved. That we are called upon as a Church, through this supreme judicatory thereof, to give our especial thanksgiving to God for the favour he has shown us in this department of the labour which his providence and grace have committed to our hands. First, In that, in the midst of an unparalleled monetary disaster, the receipts of our Foreign Board have been larger than in any former year, and this without any agency beyond the regular action of the inferior judicatories of the Church, and the spontaneous offerings of the people; secondly, in that, while his hand has been laid heavily upon us, in the melancholy death of our brethren in India, the same has been stretched out for the deliverance of the great body of our missionaries and their families; and, thirdly, in that the salutary effect upon the people at large of the death of those who have fallen victims to Mohammedan and Pagan cruelties, in awakening the Church to deeper humiliation and more earnest prayer for pious increase, has so signally illustrated a proverb of primitive times, that the blood of martyrs is the seed of the Church.

Resolved. While we are encouraged by the continued liberality of the people in their contributions to foreign missions, we feel called upon to admonish the churches to make even greater sacrifices in this regard, in view of the important consideration presented in the annual report of the Board, viz.:—That they may repair the great losses sustained in the destruction of the mission property in India, amounting in the aggregate to 150,000 dols., only 25,000 dols. of which have been refunded by an assessment of the British Government upon the city of Lodiana, under circumstances, however, which do not apply to any other case; and second, that the Board may promptly enter, to use their own language, “the new fields for missionary enterprise in the portions of the earth heretofore inaccessible,” and that they may impose “the prospective enlargement of the missionary area in those which

have heretofore been but partially occupied;" and, therefore, we earnestly recommend to all inferior judicatories to take such action as shall bring forth for this cause the united, systematic, and generous charities of the church, until all the tithes shall be brought into the storehouse, and every member of Christ's body shall faithfully exemplify that grace of the spirit exhibited in free-will offerings to the Lord's treasury.

Resolved. That the great loss of property sustained by our Board in the Sepoy revolt is no discouragement to our future work in India, and that it is the manifest duty of the church at once to repair those desolations; and with this view, while as a general rule we should rely upon regular and steady, rather than special contributions to all our Boards, the General Assembly, under the peculiar circumstances of the present case, earnestly urge upon the churches, and in particular upon individuals whom God has blessed with wealth, contributions to a special fund which the Board is endeavouring to raise for this purpose, now amounting to over 18,000 dollars, which contributions, however, should in no case interfere with the regular collections for the ordinary and progressive operations of the missionary work.

Missionaries for Turkey.

The Rev. Dr. Schauffler (now in this country) has gone from New York to Constantinople, whither he is soon to be followed by another missionary. Previous to his departure, some interesting services took place in Dr. Adam's (New School Presbyterian) church.

Rev. Mr. Wood, Secretary of the American Board for New York, made a preliminary statement, in which he described with much vigour and minuteness the early attempts to re-evangelise the nations of the East—speaking of the labours of Drs. Dwight, Hamlin, Goodell, and others, and the almost insuperable difficulties with which they contended. The speaker then surveyed the field, as now presented, after a lapse of twenty-five years, with its thirty-three stations and fifty-eight out-stations (in the Turkish empire), sixty-three missionaries from the United States, and sixty-nine female assistants; thirty-seven churches, and a large number of native pastors and assistants, besides three seminaries in which young men are educated for the ministry.

The Bible has also been translated for the sixty millions who speak the Arabic language. The moral power of these various appliances is prodigious.

Rev. Dr. S. took the floor with evident emotion. He felt that the words he might utter would be his last in the United States. Reference had been made to the encouragements which exist for the earnest prosecution of the missionary work in Turkey. Among the most remarkable circumstances was the last annual meeting of missionaries held in Constantinople, which was largely attended, and continued for three weeks. At that meeting Dr. Hamlin made a statement of the most impressive character, and when it was concluded every one present was under the irresistible conviction that the missionary work must be enlarged to far greater magnitude, and be commenced at once. Accordingly, Dr. Schauffler was deputed to proceed to America, to secure co-operation in the proposed undertaking. But the financial crisis in which this country became involved proved a serious obstacle. The revival, however, inspired fresh hopes, and he trusted it would cause a more thorough consecration of the Lord's people to His blessed work. This, certainly, was the divine intention. On the part of the missionaries, it would be their first and main endeavour to make the work self-sustaining and self-instructing. The new converts would be set to work, maintained by their own people. He was confident America would be able to perform the whole work, and that it would be accomplished. It was specially desired that a free college should be prepared for the young ladies of the upper classes, and there were weighty reasons why we should provide an American literature, to forestall the infidel trash of France. The work, he said, is begun, and we intend to go on till we take possession of the whole land in the name of King Immanuel. He would never give up. God had shut them up to duty, and the work came down on them like an avalanche, beyond resistance.

Dr. S. proceeded to speak of the continued kindness he had received since his arrival in this country, and particularly from his old class-mate and attached friend, the Rev. Dr. Adams and his household. Dr. A. responded appropriately, and was followed by Professor Hitchcock, who made the closing address.

Sabbath Observance.

The following order on this subject was issued by the superintendent of police in New York, Mr. F. A. Tallmadge, on the 22nd May last:—

Sir,—The Commissioners of Police have directed the General Superintendent to enforce the law prohibiting the sale of wares and merchandise on the Sabbath; and also to prevent the crying of newspapers on that

day. The 21st section of the law establishing a metropolitan police district forbids the sale of intoxicating liquors on that day, under a penalty; and other statutes of the State prohibit the sale of other articles of merchandise on the Sabbath.

The crying of newspapers on Sunday disturbs the quiet of the day, and is a violation of the law, and is a subject of earnest complaint by a large body of our most respectable citizens. You will instruct the men under your command not only to report all violations of the Sabbath, but to suppress the crying of newspapers on that day. The law authorises the forfeiture of all property exposed for sale on that day, except milk and fish in the morning.

Before enforcing the rigid provisions of the law, you will caution the persons crying the papers of the consequences of such violations of the law, and only upon its repetition will you enforce its provisions.

The 22nd was Saturday. A journal of the following Monday, the 24th, thus chronicles the result:—

The public were hardly prepared for so sudden, effectual, and immediate action as has resulted in relieving the city from the Sunday newspaper nuisance. Hitherto, the sacred light hardly dawned before it was ruthlessly profaned by troops of urchin pedlars, screeching through every thoroughfare. The custom had been confirmed by long indulgence, till most people despaired of its being ever abated. But we awoke one fine Sunday morning (only yesterday), and the thing had utterly disappeared, as by the stroke of a magician's wand. To the mayors and police commissioners, by whom this measure was more immediately effected, and to the judges whose learned opinions have contributed so largely to the same desirable end, the public will be supremely grateful. Let private individuals co-operate with the authorities till the barbarous practice now so happily suppressed be placed beyond the power of resuscitation. Yesterday was a Sabbath such as New Yorkers had not previously been privileged to enjoy for a long period of years—silent, tranquil, and solemn—an eloquent tribute to an enlightened Christian civilization. May we have many more such.

Anson G. Phelps.

New York has lost one of her noblest citizens, in the death of Mr. A. G. Phelps. His name is among the signatures to a memorial against the crying of newspapers on the Sabbath, dated 13th May. The same papers which published that document noted his funeral. He was suddenly called

away in the midst of manifold labours of love, on the evening of Tuesday, 18th May. A paper of the 21st thus notices the event:

The funeral of Mr. Phelps took place yesterday afternoon, at the Presbyterian Church in Mercer-street, of which he was a member. Notwithstanding the rain, a very large audience convened on the occasion, chiefly men, and the services were deeply interesting. Rev. Drs. De Witt, Prentiss, Stewart of Tarrytown (whose church Mr. Phelps attended when at his country seat near that place), Bethune, Asa D. Smith, and Rev. Dr. Adams, took part in the exercises. There was a unanimous testimony to the exalted worth of Mr. Phelps, his abundant labours and benefactions, and the heavy loss sustained by the community in consequence of his decease.

The interment took place yesterday morning, at the Cemetery, corner of Second Street and Second Avenue.

At a special meeting of the Board of Managers of the New York State Colonization Society, yesterday afternoon, appropriate resolutions were adopted, of which the following are a part:—

Resolved. That our late president inherited the humble piety, earnest philanthropy, and Christian virtues of his late venerated father and predecessor at the head of this Board, and we feel that the colonization cause never had truer friends or more liberal patrons than the father and the son.

Resolved. That while, as in duty bound, we bow with submission to the Divine dispensation, which has thus early called from his career of benevolence and usefulness the chief officer of this Board, and the President of our State Colonization Society, endeared to us all by our personal and official relations; yet we find consolation in the remembrance of his truly religious character, exemplified as it was by his love to God and man, and his fidelity to Christ and his church, in which respects he was, though young, a bright and shining light.

Mr. Phelps was President of the New York State Colonization Society, a member of the Executive Committee of the Southern Aid Society, Treasurer of the American and Foreign Christian Union, a Director of the American Temperance Union, and of the American Seamen's Friend Society, a Trustee of the Union Theological Seminary, a Corporate Member of the American Board of Missions, and an officer or active promoter of almost every other enterprise of Christian benevolence that can be named. New York has few such men to lose, perhaps not one that surpassed him in the universality and magnitude of his benefactions and personal efforts in every good

word and work. He lived not for himself, but for the public, and especially for the Christian public, and for the honour of his Master. As an example to others, and not for his own sake (for he has received his reward), we hope that some competent hand will in due time present a memoir of his life to the public, which, if faithfully done, will be an invaluable record, showing what one man can achieve, not by the force of extraordinary talent or eloquence, but by a never ceasing, well-directed, and energetic purpose and effort to do good, as opportunity and ability might enable him, in every department of Christian labour.

The aggregate of his benefactions, great and small, for one object and another, was very large. Only last Thursday, he subscribed 500 dollars a year for several years towards the support of the Rev. Dr. Riggs (late Missionary to Turkey) as Professor of Oriental Languages in Union Theological Seminary. Two or three years ago he fitted up and furnished fifteen or twenty rooms in the same seminary for theological students.

For several years past, he has given 1,000 dollars a year to the American Board of Missions; 500 dollars a year to the Southern Aid Society from its origin until now; and in a corresponding ratio, doubtless, to the other benevolent institutions with which he was connected. But his contributions were by no means confined to these.

Mr. Phelps was a Director of the Fulton Bank, the Seamen's Savings' Bank, and doubtless of other financial institutions.

As a merchant, Mr. Phelps inherited the extraordinary executive powers of his lamented father, whose name he bore, though he had comparatively little occasion to exert them, as the immense business of his firm (Phelps, Dodge, & Co.) had been thoroughly established and systematised under the direction of his father and older partners, before he became prominently connected with it. If, however, he was less a slave to his business than many others, it was not that he might be idle, but that he might devote his energies more efficiently to objects of benevolence and humanity. It is not every merchant who is so favourably situated as he was in this respect, and of those who are, very few indeed devote their energies so assiduously, and, as a matter of business, to doing good.

With a rare combination of sound judgment with natural warmth of temperament, Mr. Phelps was entirely free from the ultraisms of the day. His active connexion with the Colonization cause, and with the Southern Aid Society, show where he stood in this respect. To every such object, and to all the objects of Christian

benevolence and real humanity, his death is a great misfortune. But the Master whom he served can raise up or give direction to other men, so that his place shall on the whole be more than supplied, and his expectations and hopes in regard to those various enterprises shall be fully realized, although his own hands are motionless, and his voice silent in the grave.

Mr. Phelps's age was about forty. His disease, which commenced with a cold at the Colonization Anniversary on Tuesday evening last, developed itself in varioloid on Sunday, and terminated his valuable life between nine and ten o'clock on the following Tuesday evening.

JAMES GUTHRIE'S LETTER TO HIS WIFE.*

My heart!—Within an hour or two of death—

These are the latest tidings I can send
In token of the love that lingereth,
And yearneth unalloy'd unto the end,
Within my soul, for thee, my wife, my friend;

The love unfeign'd and spotless that I bear
To her in whom our wedded natures blend—

To her who hath been call'd with me to share

The heritage Christ went before us to prepare.

Thou hast been aye a faithful wife to me,
A helper in the vineyard of the Lord—
My sweetest refuge in extremity,
The solace of my life—the healing hoard
Of balm upon a race of trial pour'd;
And never once, since thou and I began,
Did ever deed of thine, or look, or word,
Tempt me from God to the behest of man:—

This record of reward I leave—'tis all I can.

Brave heart!—In excellence surpassing far
The fitful confidence of man's display;
How oft, amid the wild alarm of war,
When round our ark of refuge night and day

We heard Death's footsteps watching for his prey;

When, as to courage then my hope was dead,
Or quicken'd only by the constant ray
Of thine undaunted spirit o'er me shed,
I've seen thy weary hands toil for our children's bread.

* From "Death-bed Scenes of Scottish Martyrs," published by Constable and Co.

Life of my love!—In this thy troublous
 hour,
 In this thy widowhood be not dismay'd;
 The riches of the righteous are thy dower;
 For thee the care of God shall be display'd
 In gifts of saving grace that never fade.
 What though the fiery flood o'erwhelm the
 land,
 For thee the raging tumult shall be
 stay'd—
 For thee and for thy babes at His com-
 mand;
 And He will hold ye in the hollow of His
 hand.
 Be meek, and murmur not that thou art
 tried;
 Shun not the Cross, but welcome it thine
 own;
 Love them who love a Saviour crucified;
 Rest on the Scripture as thy corner-
 stone;

Wait on the ordinance of truth alone;
 Be dutiful and diligent in prayer;
 Let pious sorrow for thy faults atone;
 And let thy faith a golden harvest bear
 Of fruit that shall befit a blossoming so
 fair.

Reck not of life itself for conscience sake,
 Or how thine offspring shall be clothed
 and fed;

The martyr from his martyrdom shall wake,
 Crown'd at the resurrection of the dead;
 Nor shall the seed of martyrs beg for
 bread.

And now, my heart, I hear the warning
 bell,

And my last prayer to God is still un-
 said;

To His great love, which doth all love excel,
 I recommend thee, dearest wife, and take
 farewell.

Missions.

CHINA.

LETTER FROM THE REV. CARSTAIRS DOUGLAS.

Amoy, 7th April, 1858.

MY DEAR MR. M.,—During the last month our attention has been mainly directed to Be-pi and Chang Chan; at the latter place there seem to be more and more hopeful indications, but I have not had leisure to visit it myself.

At Be-pi (Me-Ping) last Sabbath I was privileged to baptize six persons, three men and the others women. The most interesting is a man about middle age who has been a candidate almost from the beginning of the work in the Hill Country; about a year and a half ago he was fully approved of by the Church, and would have been admitted except for one obstacle; he had many years ago taken a secondary wife: he was therefore delayed admission. We felt that we could not absolutely command him to put her away without due regard to the placing of her in circumstances free from temptation; on the other hand we were fully alive to the difficulties attending the admission of such a person into the Church; yet we

could find no scriptural authority for excluding him; we therefore put off the case, and in God's merciful providence we have been spared the necessity of coming to a decision, as an unmarried man was found who was willing to take her as his lawful wife. This arrangement was made about half a year ago, since which time his baptism has been still delayed by long and severe illness. To be confined so long to his bed would be in any case a sore trial, but it was in his case embittered by the reproaches of his unbelieving relatives and especially of his wife, who attributed all his troubles to Christianity in general, and to the putting away of his secondary wife in particular. Not long ago his life was despaired of; he bore all with great faith and patience: his health is still very weak, but we trust he may be spared to witness for God in the land of the living. I was lately preaching in a village near Be-pi, and while speaking of the argument for Christianity from the lives of its people, one of the

heathen hearers interrupted me, and quoted the case of this very man as a strong evidence for the Gospel.

Another of the men has undergone a remarkable change, as he formerly lived by gambling. His mother-in-law was baptized at the same time; she is from the village of Soa-tan; it is said that there are several other women there who meet for worship in the house of one of the Christian women. Another of the women baptized is from the immediate neighbourhood of Soa-tan; her husband and her father have both been previously admitted. They were mentioned in my last letter as having been lately grievously plundered for the name of Jesus.

The sixth of the number (for the third man is not specially remarkable) belongs also to a Christian household, her daughter and son-in-law being already members. At the same time her infant grandson was also baptized by the name of David.

Many of the Pechuia, and Chioh-bey members were present, and the Rev. W. K. Lea, of the London Missionary Society, kindly accompanied me. It was the most delightful communion season which we have spent among the Hills. There was one thought, which, while it added an element of bitterness, yet enhanced the solemnity of the meeting. It seemed to all appearance the last meeting we could hope to hold in our little chapel, and probably the last in comfortable circumstances for some time, because the landlord had ordered us to leave in two or three days; and there was a kind of agreement in the neighbourhood to prevent any other place being let to the Christians. We were beginning to talk of the possibility of my going up and staying in some of the confined rooms which are all that our people have, and calling them together under the shade of some spreading banian-tree, or of taking temporary use, as occasion might offer, of some idol temple for meetings of the Christian Church. But this afternoon I have the joyful news that the landlord has been prevailed upon to allow at least another year's occupation on the same terms as before. There had been much entreaty, not only of him, but also of that Lord who is ever ready to hear and able to help.

A circumstance which made the loss of the meeting place all the more to

be feared is, that we have just begun the experiment of a school in connection with the Be-pi Church, one of the Pechuia converts, who has been trained here in Amoy, being tried as teacher: they have begun with ten or a dozen boys, and also in the evening some eight of the members spend two or three hours with him as an evening class. Since the New Year Holidays the Pe-Chuia School began with twenty-three boys. The students in this house are much as before; only (besides one who replaces the young man sent to Be-pi) we have the addition of one of the Singapore converts, who seems likely to be fit for training to usefulness in the gospel work.

The Missionaries here have memorialized Lord Elgin and the American Envoy on the subject of religious toleration for Chinese Christians. We had consulted whether it might not be well to memorialize also for increased liberty of travelling and residence in the country, and on the opium traffic; but we did not speak of the former lest we should seem to be asking more privileges for ourselves than other fellow subjects; feeling also that whatever is obtained for others will be available for us. On the opium question also we said nothing, feeling that no words of ours could at all add to the well-known fact of the universal hostility of Missionaries to that most destructive traffic. The public opinion of Britain is the only fulcrum on which the lever can be placed so as to uproot this overshadowing evil. We are quite helpless here, as we have no doubt the Envoy must have definite instructions from home on such a subject. We can but cry to Him who turns the hearts of men as the rivers of water. The progress of the evil is terrible among the educated classes especially. It is really very difficult to find a *teacher* who does not smoke. The lower classes are also fearfully infected by it and seldom seek to be cured till there is the alternative of death by disease or starvation, or both combined. Let the people of God in Britain come to the help of the Lord against the mighty; it does seem like a special engine of the wicked one to counteract the entrance of the Gospel into this now opening Continent.

I remain,

Ever yours affectionately,
CARSTAIRS DOUGLAS.

SWATOW.

THE following, dated April 6th, 1858, has just been received from the Rev. W. C. Burns:—

MY DEAR SIR,—Dr. Delaporte is still with us, although still looking for a ship to go home in. In the present weak state of this Mission station we feel his presence a special and providential aid, although, from the uncertainty of his movements and other causes, the medical work has been a good deal broken up, and patients are at present not numerous. Indeed as a whole, we have been making little progress during the past few months. I was for a month or two chiefly resident at Double Island; first for a change of air and situation, which I felt the need of, and then to superintend repairs and changes on the doctor's house, &c. These are now nearly completed, so that this cause of interruption to our work may be said to be ended. While here about a month ago, Lord Elgin called in on his way to the north, and I was invited to meet him at breakfast, on board H. M. steam-ship, "Furious." I had a full opportunity of expressing to him my views in regard to various points,—the Coolie Trade—Opium, &c., &c. Of late I think the people at Swatow are becoming more friendly than they used to be, which may perhaps arise from the new order of things at Canton—they still, however, manifest the same general indifference to our message as the servants of Christ. At Swatow (not Double-Island) we have at present not fewer than ten or eleven foreign ships engaged in the Shanghae trade. They are almost all English and American, and are chartered directly by Chinese merchants as a substitute for their native junks. This is the largest number of foreign ships that has been at Swatow together, and the increase, (which will no doubt be gradual,) shows, in addition to other things, the importance of Swatow as a Missionary station. I preach when circumstances are favourable on board some or other of the ships, and have a good attendance. At Double-Island, the number of foreign vessels is smaller than usual, but this island will always be important in a Missionary point of view—if not for the number of the Chinese population, yet as affording, from the healthiness of the locality, a base line of operations conducted farther inland.

I have nothing further of importance to add at present. The poverty of my communication will, I trust, prove an argument with the people of God to plead much for us, and for this important and desolate region at the throne of Divine mercy. Such a place as this, viewed in whatever light, seems a fitting theatre for the display of His power, who came to seek and to save that which is lost; who came not to call the righteous, but sinners to repentance.

Help us by your prayers, all ye who know the grace of the Lord Jesus Christ, and who have felt that His blood cleanseth from all sin, and that His Spirit quickeneth the dead in trespasses and sins. "Can these dry bones live?" "Come from the four winds, oh breath, and breathe on these slain, and they shall live!" Is the Spirit of the Lord straitened? Hath He not said, "I will pour water on him that is thirsty, and floods upon the dry ground, and they shall spring up as among the grass, and as willows by the watercourses?" "Remember thy word unto thy servant, on which thou hast caused me to hope. This is my comfort in mine affliction; for thy word hath quickened me."

Praying for the reviving of God's work at home as well as its progress here—even that the Spirit may be poured out on England, Scotland, and Ireland, and that the heart of a guilty nation may be turned to the Lord,

I am, dear Sir,

Ever yours,

W. C. BURNS.

ARRIVAL OF THE REV. ALEX. GRANT.

WE are glad to be able to announce the safe arrival of our friend Mr. Grant at Amoy. In a note, dated 17th April last, he says:—

"Through the protecting care of God I reached this place yesterday morning from Hong Kong. The latter port was reached by the ship in which I sailed from London, on the 5th instant. Our passage round the Cape was very agreeable though tedious, the captain being favourably disposed towards religion, and

affording every opportunity for sowing the good seed among his crew. This was great cause for thankfulness.

"The brethren here I found all well. The native Christians give a kindly and seemingly cordial welcome to those whom they think servants of Christ. If one might regard these expressions of pleasure at seeing more missionaries as indi-

cative of the sincerity of their love to the gospel, these Christians would gain a favourable opinion." He adds, "It is not easy here, as you are aware, to obtain a place of residence, but Mr. Doty, of the American mission, has very kindly vacated a room, which he places at our disposal."

Correspondence.

OUT-DOOR PREACHING.

DEAR SIR,—At the late meeting of Synod there was some conversation on out-door preaching; but the paper in June "Messenger," "The Claims of the Church on Young Men," points out a way to practical results. The young men of our London congregations appear to be up and doing, as opportunity offers. Although all cannot be Sabbath-school teachers, yet all can do something directly or indirectly in proclaiming the glad tidings that the blessed Saviour came to save the lost. Could twenty of these young men take each of them the responsibility of collecting thirty-five shillings, appoint an active business secretary, secure the entire services for eight weeks of one of our younger ministers who has had some few years' experience in England, and style of preaching to which the masses will listen. If it be true that none but a Scotchman can preach with success to Scotchmen, the same must hold with Englishmen; hence an Englishman, or one who knows the temptations, feelings, and habits of the English masses, should, if possible, be the preacher. Instead of the *Psalms of David*, with the tunes of Dundee and Coleshill, the *Penny Hymn Book*, containing such hymns as "Rock of Ages," and, "There is a Fountain fill'd with blood," would be more acceptable to the inhabitants of a dense out-door audience in London streets or lanes.

As no minister can either undertake such laborious work on his own charges, or employ a substitute for his own pulpit to be acceptable to his people, it will be reasonable that the Young Men's Committee place at his disposal £35; this will be £10 for his substitute, with £25 for his own services. While there will be no difficulty in obtaining one of the London ministers to act as chairman, the ministers in London will doubtless perceive it will not be expedient for the preacher to supply pulpits, since his own studies, time and strength, will be fully taxed during the eight weeks of arduous duty.

Some readers are, perhaps, already inquiring, where the money is to come from? saying that suggestions for good are cheap in the "Messenger;" the answer is, Get a circular sent to parties in London and the provinces, who are known to be interested in evangelical truth, stating the objects of the Committee, and requesting a donation, and ample means will be obtained; besides, the young men can all do something beyond seeking the right man for the right place, whether from a busy commercial town, or a quiet village in the north of England.

Were all these suggestions carried out, one thing would still be required,—the blessing from above; without this be asked and obtained, success cannot be expected.

*** A Minister of the English Presbyterian Synod sends us a letter, complaining of what he calls "a nuisance in our Synodical meetings," namely, "the practice of certain members conversing familiarly and even jocularly together on certain subjects whilst an interesting subject of general, and often of universal interest, to our Church is being discussed. 'I have often,' he says, 'felt this to be to

myself a sad annoyance and distraction, and have been obliged to migrate from one corner to another of our venerable court to avoid the impertinent tittle-tattle that was going on among certain members.'

As we consider some portions of our correspondent's note too strongly expressed for us to publish in an anonymous letter, we have given the above simple statement of his grievance.

Notices of Books.

The Land³ of Promise: Notes of a Spring Journey from Beersheba to Sidon. By HORATIUS BONAR, D. D., Kelso. Nisbet.

IT is a congenial task which Dr. Bonar has undertaken, in retracing, with pen in hand, his journey in the Holy Land. His present volume is a sequel to that detailing his journeyings through the desert. His rich acquaintance with Scripture, his intimacy with Scripture characters, and, if we may so say, his strong sympathy with Scripture persons in all the varieties of their position and circumstances, conduce to make him at once a pleasing and instructive guide to those lands of the Bible. And although, as his own Appendix shows, the journals and works of pilgrims to the east form a library of themselves, we are glad that he has given us his own fresh impressions, and often his original discussions on the topics, and the topography of the Holy Land.

We think, however, that in a future edition the volume would be considerably relieved—at least the reader would—by the retrenchment of some scores of descriptions of sky colour at sunrise and sunset, as well as many of the pencil-pictures of anemones and cyclamens.

We quote a very pleasing passage as a specimen of the reflective vein into which the author is frequently led in the midst of his narrative. "We soon came to an immense mass of ruins on the right, called by the Arabs, Ez-Ram. . . . Here Hannah dwelt, and mourned, and prayed, till the Lord gave her the son she longed for. From this she set out to Shiloh, bearing her precious gift, the child of grief and faith, to present him to the Lord. Here she made him the 'little coat, and took it to him from year to year when she came up with her husband to offer the yearly sacrifice;' and how many happy journeys northwards to Shiloh must that glad mother have had to visit her dedicated son! And that God, to whom she so freely gave him, returned the gift in after days: for when he grew up, and probably after the ark had been taken from Shiloh, Samuel came back to Ramah, to make

glad a father's and a mother's heart. It was Israel's sin that had thus driven him home; but still there would be joy in Ramah and in Elkanah's house, when such a son returned to such a mother. Thus faith gets the blessing at last, and the very joy that it parted with for God, is sent back in richer fulness into the bosom of the self-denying one. She had given him up a feeble child, she gets him back a priest of God's tabernacle—nay, a prophet and a judge in Israel, owned both of God and man, one of the fairest examples of consistent faith and holiness that Israel ever saw. From childhood he knew the Lord God of his fathers, and to his old age 'he walked with him in peace and equity, and did turn away many from iniquity.'" P. 115.

The following account of what is supposed to be the cave of Adullam will be found interesting. "We were soon corrected in some of our ideas. We had conceived of the cave as an immense recess in the rock, like Fingal's cave in Staffa; but here we saw nothing of this. It is an innumerable succession of arched chambers, like the crypts of a cathedral. These are the sides of the cave in which David and his men concealed themselves; nor can anything be imagined more suitable for concealment. Hundreds of men could be in these 'sides,' and yet a person entering the cave would not be aware of their presence. Each chamber is a stately hall, on all sides of which the rocks drop down like Gothic pillars, leaving only here and there gateways, by which you pass into the adjoining chambers. You might spend days in exploring these vast apartments, for the whole mountain seems excavated, or rather honeycombed. The quantity of air or gaseous substance generated and imprisoned here, when the mass was fluid, must have been enormous. We did not penetrate into the interior very far; still we groped our way through the passages into a good many of these apartments, and found them all much alike. Sticking some wax lights, which we had, here and there on some little projections, we kept up communicating

with the outer chamber, so as to have no difficulty in finding our way out. In some places we observed stalactites, though these were not numerous, owing probably to the great dryness of the rock. The air was intensely hot, but quite fresh and dry. The stone is very much like the usual limestone of Syria, of a white or cream colour, which not only makes the cave more easily lighted, but gives a cheery brightness to the chamber. After this survey, we retraced

our steps by the same aperture as that by which we entered, and crept along the ledge in safety." He adds the following note: "Mr. Calman penetrated 500 yards; but the chambers and passages seemed without end. The guides assured Irby and Mangles that it has never been explored, even by the natives, so great is its extent. The Arabs say that the cave extends all the way to Hebron, eighteen miles."—Pp. 246, 247.

Presbyterian Church in England.

THE SYNOD'S HOME MISSION.

THE following Report of the Home Missionary proceedings of the Church was presented to the Synod at its late meeting at Manchester:—

The fourteenth year of the Mission's history has come and gone; and your Committee look back on it with satisfaction as a year of at least a united measure of usefulness and prosperity. They cherish a growing sense of the importance of the trust committed to them; and they have been endeavouring, according to their ability, to administer this trust so as to promote the best interests of the Church. They have not, indeed, any striking, signal results to present to you. Their work is rather of a quiet, unobtrusive character. But they feel that it is not on this account the less useful or important, and they rejoice to know, that by its means the light of the Gospel has been kept shining in many a locality, when, but for it, the candlestick must have been removed out of its place; the hands of many of our weaker congregations have been strengthened, the position of their pastors has been improved, and something at least has been done to meet the religious destitution of those masses of the people that are congregated in the great centres of manufacturing and mercantile industry. In all this they would feel truly thankful to the God of Missions.

Your Committee would take leave to advert briefly to each of the two departments into which their work divides itself. You have empowered them to act as a Missionary Committee, in carrying the Gospel to those who have it not, and thus "lengthening the cords of Zion." And you have empowered them to act as a Supplemental

Committee, in increasing somewhat the slender incomes of the brethren in the less favoured localities, and, thus consolidating the Church, "strengthening the stakes of Zion." First,

THE MISSIONARY MOVEMENTS.

Your Committee regret to say, that in this department their doings have come far short of their desires. Irreligion prevails to an appalling extent throughout the large towns of the kingdom. Their populations have been increasing with great rapidity. There has been no proportionate increase in the means of grace provided for them; and the result is, that thousands and tens of thousands are sunk into a state of practical heathenism, observing no Sabbath, frequenting no sanctuary, "living without hope and without God in the world." Christian Churches have far too long been acting on the principle of letting these degraded masses alone. The question has practically been put, and has been answered as Cain answered it, "Am I my brother's keeper?" But a better day has dawned. The Churches are now realizing their responsibility in regard to these neglected classes. They had begun to feel that even on the low ground of self-preservation it has become imperative to make an aggressive movement on the irreligion that prevails around. And so, now, you hear of Open-air Services, and Sermons for the Working Classes, and Home Missionary Associations; all these being efforts for the evangelizing of the people undertaken by all sections of the Church of Christ.

Your Committee rejoice in all this; they are stirred up to increased anxiety and

earnestness. The thought presses itself on them—Could not we as a Church do much more than we are doing towards meeting this spiritual destitution? Though our numbers be but few, and our resources but scanty, yet we have the truth in its fulness and purity; we have a well-organised machinery for making it known; we are not destitute of the necessary means. Shall we not come, therefore, with our brethren, “to the help of the Lord against the mighty?” Shall we not in common with them give of our means, and put forth our energies, and send out our missionaries, and plead, and pray, and strive, until throughout the dense populations of our great cities the Gospel shall be fully proclaimed? Your Committee feel strongly that this is the duty of the Church. And they regret deeply that, as your executive, they have been able in this respect to accomplish so little.

Portsmouth.—Yet they have not been altogether idle. There are various important centres of population on which their anxieties have been fixed during the past year. It is with satisfaction that they would point to Portsmouth as one of these. Portsmouth, as is well known, is one of our garrison towns, and a great naval port. It has a population of upwards of 80,000, most of whom are employed in the dockyard, factory, arsenals, and other Government works there. It is, besides, the grand gateway through which the armies of England pass and repass, as they go and return in their missions to different parts of the world. A place, therefore, of great national interest; and one where a pure Gospel might be brought to bear with much power on the soldiers and sailors of our empire. How important that it should be adequately furnished with the means of grace! Especially, as there are on an average some 400 Presbyterian soldiers stationed there, besides Presbyterians connected with the naval service, how important that religious provision should be made for them in connection with the Church of their fathers! This was strongly felt by the Presbytery of London; and in the month of September, 1856, a preaching station was opened by them at Portsmouth. Your Committee gladly aided a movement likely to prove so beneficial to the defenders of their country, as well as conducive to the interests of religion in that important town. There has been an average attendance at the Sabbath services of 200 soldiers, in addition to civilians and those connected with the naval service. And so encouraging in all respects has been the success, that, after a year's experience, the Presbytery found the congregation ripe for the election of a pastor. A unanimous

call was given to the Rev. James Stewart, of Norham, and he has recently been inducted into the pastoral charge of the church. The prospects are very hopeful; minister and people are earnest and devoted. The great difficulty is the erection of a church; and though liberal assistance is expected from the naval and military authorities, yet still large additional funds will be required; and your Committee would take leave most earnestly to commend this object to the generosity of the Church, and of all the friends of the soldier and the sailor.

Millwall.—As another illustration of the mode in which the funds of your Mission are expended in providing the Gospel for the religiously destitute, your Committee would refer to the case of Millwall. This is one of the suburbs of London, situate on the northern bank of the Thames, nearly opposite Greenwich. There is a large number of public works in the locality; these have attracted round them a dense population. No adequate means have been adopted to Christianize them, and the result has been a fearful amount of immorality and ungodliness. Scotch settlers have been found in the district to the number of 500 or 600, and, from the want of Divine ordinances, they were rapidly sinking into a state of utter indifference and irreligion. It was just a case to awaken the sympathies of the Church. Various of the brethren in London and Greenwich had their interest excited, and determined to interpose and bring the Gospel to bear on this needy district. The Presbytery cordially sympathized with their efforts. Your Committee were appealed to for aid, which they have gladly rendered; and now, and for some time past, a missionary has been labouring assiduously in the district, preaching on the Sabbath in a hired hall, and residing amongst the families during the week. The attendance has so increased, that the place of meeting has become too small, and efforts are being made to erect a church, towards which a sum of £250 has already been subscribed. A much healthier tone of feeling is observed among the people. A congregational sustentation fund has been originated. The interest of the inhabitants is thoroughly roused, and it is hoped that, by the Divine blessing crowning the exertions put forth, much spiritual good will be done here, and, in process of time, a prosperous church be established.

Guernsey.—In Guernsey again, one of the Channel islands, your Committee have aided in the maintenance of the gospel. There there is a population of some 30,000, about one-half of whom reside in the capital. There is also a garrison, with frequently a considerable number of Presby-

terian soldiers. The means of grace are very deficient; and so, at the solicitation of certain residents, the London Presbytery have undertaken a mission to Guernsey. One of your own licentiates has been stationed there, and is labouring with devotedness amongst the civilians and the soldiery. A goodly number of the former have already been gathered into the church; and your Committee feel assured that, under the favour of the Almighty, the ministrations of the missionary will be attended with blessed results.

There are two other movements that have been made during the year, with a view to the spread of the gospel, and the extension of our Church in England, to which your Committee would take leave to refer; and they do so all the more cordially, because in none of the cases has any application been made for assistance out of the funds of the mission; these are the cases of Cheltenham and Parkgate.

Cheltenham.—A number of Presbyterian residents in Cheltenham have, for a length of time, been anxious to have a congregation formed in connection with our Synod, in a place of so much interest and importance. Latterly, the way seemed open. A very commodious place of worship had for some months been shut, the congregation having dwindled away; the trustees were desirous of having religious services revived by some Evangelical Church. The Presbyterian brethren expressed their willingness to undertake the work. The trustees cordially acquiesced, the Presbytery of Birmingham gave its sanction, and so in the month of January the church was opened by the Rev. Dr. McCre. The success hitherto has far exceeded the most sanguine expectations of the brethren. There is an average attendance of some 300 at the morning service; and of some 400 at the evening. Services in behalf of the working classes were commenced at an early period of the movement, and have been regularly maintained on the Monday evenings, with an attendance of about 500 worshippers. The congregation have tried their financial strength, and are prepared to offer an annual stipend of at least £250. With a church, then, free of debt, with such a promising field, and with elements of such earnestness and zeal, your Committee cannot but augur most favourably for the future of this Christian enterprise, and commend it to the blessing of the Church's divine Head. They understand that a petition will be presented from the congregation, praying to be recognised by this Synod, as one of the stated congregations of the Church.

Parkgate.—The other place referred to is Parkgate, a town on the coast of Cheshire.

Chiefly through the efforts and liberality of Mr. R. A. Macfie, who resides in the neighbourhood, a place of worship formerly belonging to the Congregational brethren has been opened some months, and services have been stately conducted since in connection with this church. The Presbytery of Lancashire have agreed to receive the congregation worshipping there, and recognise it as a stated charge. A pastor has already been called, and it is trusted that the provision of gospel ordinances in such a locality, where the spiritual wants are very claimant, will be attended with many blessings.

These are the only instances that your Committee would advert to, in which efforts are being made to lengthen the cords of our Church, and to extend the blessings of a preached gospel to needy towns and districts of this country. Yet even these show, that "a wide door and effectual" is open, and that it needs only faith, and zeal, and liberality on the part of the Church to enter in, and be the bearer of rich privileges and blessings to thousands of the spiritually destitute in the land. Secondly, the

SUPPLEMENTAL EFFORTS.

Your Committee would now advert for a moment to the second department of their labours: their efforts to strengthen and consolidate the weak congregations of the Church. They indulge the hope, that these efforts have been attended with some slight measure of success. Their principle is, to make no grant to a congregation, until they are satisfied that its members are disposed to put forth their own energies, and do what they can for themselves.

In their dealings with a congregation, they strive to stimulate its liberality—to awaken or deepen a spirit of self-respect and independence—to raise the scale of its contributions, and so, to develop more fully its congregational resources. And then, they make their grant, not as an encouragement to congregational listlessness and parsimony, but as a reward for congregational effort and liberality. Thus they promote the increased comfort of the minister, not merely by the amount of their own grant, but also by the additional amount which they now stimulate the congregation to raise. They endeavour in this way to use the funds you place at their disposal, as a lever, to elevate the standard of congregational givings throughout all the churches with which they come into correspondence. In some instances they have been gratified by the measure of success attained. In some they have had to regret the failure of their efforts.

During the past year your Committee have made thirty different grants, varying

in amount from £50 to £10, according to the claims of the different places. There are only a few cases that call for any special remark.

Chester.—They have much pleasure in noticing the prosperous condition of your church at Chester. Under the earnest ministry of its present pastor, the congregation has so increased, that the place of worship, a rented chapel, is now too small; and they are constrained to set about the building of a church for themselves. A site has been obtained, and funds are being collected. But, as the resources of the congregation are but limited, they will require a considerable amount of extraneous aid. And your Committee would commend to the liberality, especially of the wealthier members of the Church, such an interesting object as the erection of a church on a spot hallowed by the ministry of the godly Matthew Henry.

Bolton.—Your congregation at Bolton has undergone a great improvement since the ordination of the Rev. James Clelland, the present pastor. It is revived, both in its financial and its spiritual condition. The labours of the minister are beginning to tell on the district. The people are hopeful and in earnest; and it is trusted, the Lord is about to "make them glad, according to the years wherein they have seen evil."

Wolverhampton.—The only case of a really unfavourable character, on which your Committee have to report, is that of Wolverhampton. In this populous town you had a congregation, though without a place of worship, for a series of years. After the resignation of the minister, your Committee aided for some time in the supply of ordinances. The congregation was so weak, however—the difficulties, owing to the want of a church, so great—and the people so dispirited, that the Presbytery of Birmingham, acting in concert with your Committee, were reluctantly constrained to agree to the abandonment of that field in the meantime; yet in the hope that a more favourable combination of circumstances may in future occur, such as will warrant another trial of that still important sphere.

And now, in resigning their trust into the hands of the Synod, your Committee would call the attention of the brethren to a single fact. Their expenditure during the past year has exceeded their income by upwards of £150. Yet the income of the year has not been smaller, but somewhat larger, than that of the preceding one. It is true, indeed, the mission is not brought into debt; but only because the balance of a legacy that had been left to the mission two years ago was available to meet the deficiency. It is manifest, however, that this state of things is by no means satisfactory. The

claims on the mission are every year increasing. New and inviting fields of labour are opening up. Many of the churches recently planted require, and will require for some time to come, to be watered by the mission. There are numbers of the aid-receiving congregations, especially in the rural districts, that we cannot expect soon to see out of this category. And if funds are to be forthcoming adequate to meet these varied requirements, it is quite clear that the income of the mission must be materially increased.

But this is not all. The time is fully come, your Committee are of opinion, when a strenuous effort should be made to raise the standard of ministerial support, chiefly throughout the country congregations of the church. It is now twelve years since the Synod declared it extremely desirable that no minister of this church should receive less than £100 per annum of income, in addition to a manse. Your Committee have always kept this desideratum in view, and have succeeded in attaining it, unless in a few cases, which are of a somewhat exceptional character. But it is manifest that, even though this were attained in every case, it is a most inadequate support for a Christian minister. If our Church is to prosper, her ministers must be relieved from the necessity of subsisting on the barest pittance, and be placed in a position of competence and comfort. Any other course will be suicidal to her own best interests. Your Committee, therefore, humbly think that the time has come when the Synod might advantageously revise those regulations adopted twelve years ago, for the collection and distribution of the Supplemental Fund, and so amend them as to open up the way for a more adequate provision for the ministry of the Church.

It is very clear, however, that no revival of regulations will ever secure the object in view, unless a much higher standard of giving be adopted in regard to this fund. On the occasion referred to, the Synod passed it as a positive enactment, "that in order to raise funds for the carrying out of this important object (that is, supplementing the stipends in small congregations), presbyteries be again enjoined to see that an association be immediately formed in every congregation within their bounds, in support of the four schemes of the Church." Your Committee believe that till this enactment, which has remained so long a dead letter, be really carried out, the object in view will never be attained. But if deputations were sent to the different congregations to stir them up in this matter—if, as the result, associations were formed for the purpose of raising funds in behalf of this and the other schemes of the Church—

and if a spirit of life and earnestness were thus evoked, your Committee are confident that means would be forthcoming, both for raising the scale of ministerial support, and for undertaking new spheres of labour, as God in His providence may open them up. The cause is one of vast importance. Let it be dealt with by the Church as its merits deserve. Let a spirit of liberality be awakened in its behalf. [The report thus concludes]:—Let earnest prayer ascend to the God of missions, that He may shed down His Spirit upon our hearts—that such showers of blessing and grace may descend on us, as He has caused to fall on another portion of his vineyard; and then may we cherish the hope that the Lord will revive us, that “His beauty will be upon us, and that He will establish the work of our hands.”

COLLECTIONS AND DONATIONS.

FOREIGN MISSIONS.

| | |
|--|---------|
| St. Peter's, Liverpool, Collection . . . | £7 10 0 |
| Ditto, additional | 0 10 0 |
| Salford do. | 5 10 0 |
| Hexham do. | 1 9 0 |
| Marylebone do. | 23 4 9 |
| Ditto, Miss Dennis | 0 10 0 |
| Risley Collection | 0 17 9 |
| Maryport do. | 0 18 0 |
| Workington do. | £0 18 6 |
| W. White | 0 11 6 |
| St. Andrew's, Manchester, Collection | 20 0 0 |
| Do., Juvenile Missionary Association | 5 0 0 |
| Dalston Collection | 2 0 0 |
| Chelsea do. | 10 19 0 |
| Southampton do. | 5 0 0 |
| Blyth do. | 3 3 0 |
| Branton do. | 4 18 0 |
| Lady Pirie, Donation | 50 0 0 |
| Horncliffe Collection | 0 15 0 |
| Regent Square, London, do. | 24 4 0 |
| John Knox's, London, do. | 10 11 3 |
| Ditto, Newcastle, do. | 7 0 0 |
| Thropton do. | 1 7 3 |
| Berwick do. | 1 2 0 |
| Birdhopecraig do. | 4 0 0 |
| Framlington do. | 1 2 0 |
| Dudley do. | 5 13 6 |
| Tweedmouth do. | 1 3 9 |
| Warrington do. | 4 0 0 |
| Seaton Delaval do. | 1 5 0 |
| Parkgate, including Little Neston, do. | 25 13 6 |
| Felton do. | 1 3 0 |
| Trinity, Newcastle, do. | £8 0 0 |
| Pupils of Miss Ellis | 0 3 9 |
| Miss Montgomery | 0 5 0 |
| J. Freeman's Children | 0 13 0 |
| Lowick Collection | 9 1 9 |
| Warenford do. | 1 9 0 |
| Gateshead, James Arnott, Esq. | 1 1 0 |
| Wooler Collection | 5 0 0 |
| Etal do. | 2 0 0 |
| Norham do. | 4 18 0 |
| Sunderland do. | 1 0 0 |
| Mrs. Don | 18 4 0 |
| | 0 11 0 |
| | 18 15 0 |

HUGH M. MATHESON,
Treasurer.

3, Lombard Street, London,
June 20th, 1858.

FOR INDIA.

Thomas Wright, Esq., George Yard . . . £2 2 0
Brighton Sabbath School 1 0 0

HUGH M. MATHESON,

Treasurer.

Presbyteries' Proceedings.

PRESBYTERY OF NEWCASTLE.

THIS Presbytery met at Newcastle, on the 8th of June; Rev. Dr. Paterson, Moderator. The case of the Rev. T. K. Anderson, Gateshead, sent back to the Presbytery from last Synod, was finally disposed of; and after prayer he was solemnly deposed from the office of the holy ministry.

The Rev. John Reid was elected Moderator for the ensuing year, and Rev. G. B. Blake was elected clerk.

A call was laid on the table from the congregation at Gateshead, in favour of Rev. John Jeffrey, of Douglas, Lanarkshire. The congregation promised 150*l.* as a minimum stipend. The Moderator of Presbytery, and Mr. Isaac Freeman, Elder, were appointed to appear before the Presbytery of Lanark, to prosecute the translation. Mr. Hardie craved leave to demit his charge at Monkwearmouth. The Presbytery agreed to meet at Monkwearmouth, on Tuesday, 22nd June, when Mr. Hardie and his congregation should be summoned to appear for their interest.

Adjourned till 22nd June.

The Presbytery met at Monkwearmouth, on 22nd June; Rev. J. Reid, Moderator. The edict summoning Mr. Hardie and his congregation to appear at this meeting, was returned duly attested. Parties having been heard, and no objection offered by any of the session or congregation to Mr. Hardie's being loosed from his charge, it was moved, seconded, and unanimously agreed, that Mr. Hardie's demission be accepted *simpliciter*. Dr. Paterson was appointed to preach and declare the church vacant on Sabbath, 4th July, and also to moderate in the session.

Papers in the Housesteads case were read. It was agreed to grant the prayer of the petition from Housesteads, in accordance with Mr. Wrightson's own desire; that Mr. Wrightson be relieved from preaching at Housesteads. A Committee of Presbytery was appointed to visit the district, and ascertain whether anything can be done to maintain ordinances there in connection with this church.

Adjourned, to meet at Newcastle on 20th July.

PRESBYTERY OF NORTHUMBERLAND.

THIS Presbytery met at Alnwick on the 25th May, 1858. Sederunt : Messrs. Anderson, Lennie, Cathcart, and Walker, Ministers ; and Mr. Joseph Scott, Elder. In the absence of Mr. Clugston, Mr. Lennie was chosen Moderator, *pro tem.*, and Mr. Anderson, Clerk, *pro tem.* The minutes of last meeting were read and sustained.

In regard to Warrenford, Mr. Walker reported that, in consequence of being duly advised of Mr. Bannatyne's induction into the charge of Union Free Church, Aberdeen, he had preached at Warrenford, on Sabbath, 16th May, and declared the church vacant. He reported farther, that having met thereafter with the session and the congregation, and ascertained that they are desirous of a speedy settlement, he craved the Presbytery to provide supplies. The Presbytery resolved accordingly, and made arrangements for supplying the pulpit for the next three Sabbaths, and instructed the Moderator of the session at Warrenford, if necessary, to make provision for further supplies till next quarterly meeting of Presbytery, and appointed Mr. Blyth, of Branton, to moderate in said session till that time.

Mr. Walker tendered his resignation of the pastoral charge of the church and congregation of St. James's Church, Alnwick, mainly on the ground that the state of his health, and the onerous duties of his present charge, rendered it expedient for him to seek a change of scene and another sphere of labour. The Presbytery ordered his resignation to lie on the table till next meeting, and, in the mean time, appointed Mr. Lennie to occupy the pulpit of St. James's next Sabbath day, the 30th current, to intimate Mr. Walker's resignation to the congregation, and summon them, if inclined to appear for their interests by their representatives, at next meeting of Presbytery.

The Presbytery adjourned, to meet in St. James's Church, Alnwick, on Tuesday, 1st June, at twelve, a.m., and appointed the Clerk to give intimation of the same to absent members.

Closed with prayer.

Alnwick, June 1st, 1858.

Which day an adjourned meeting of Presbytery was held here, and duly constituted. Sederunt : the Moderator, Mr. Clugston ; Messrs. Hay, Anderson, Lennie, Cathcart, Walker, Forsyth, and the Clerk, Ministers. The minutes of last meeting were read and sustained. Mr. Lennie reported that he had duly served the Edict, citing the congregation of St. James's church to appear this day by their

representatives for their interests. The Presbytery then took up the case, when Mr. Walker again stated the grounds on which he adhered to his resignation formerly laid on the table of the Presbytery. After the several members had stated their opinions, and had given expression to the high esteem and affection which they entertained for Mr. Walker, it was moved, seconded, and unanimously agreed to, that the Presbytery, resolve, with feelings of painful regret, to accept of Mr. Walker's resignation, which they did and hereby do, and instruct the Moderator and Clerk to grant him, when required, a Presbyterial Certificate *communis formæ*. The Presbytery appointed the Moderator, Mr. Clugston, to preach in St. James's church on Sabbath, 13th current, and declare the church vacant, and to moderate in the session, and provide supplies for the pulpit till next quarterly meeting.

Presbytery adjourned, to meet at Alnwick, in St. James's church, on the 2nd Tuesday in July, at twelve o'clock at noon.

THE VOTES ON THE ORGAN QUESTION.

—The Rev. Dr. Munro being absent from last Synod, when the votes were taken on the organ question, requests us to say that “he entirely coincided with Dr. Hamilton's motion, not wishing to interfere with St. John's and St. George's organs, whilst voting for the motion of Mr. Duncan, of Newcastle, because the use of the organ in these places of worship had been sanctioned by a previous Synod.”

Intelligence.

OPENING OF NEW MISSION CHAPEL AND SCHOOLS, HEATH STREET, IN CONNECTION WITH CANNING STREET PRESBYTERIAN CHURCH, LIVERPOOL.—These premises, situate in a densely populated and neglected locality, have been purchased and altered at a cost of about £1,000, which amount is nearly all subscribed, the balance unprovided for being only about £100. On Sabbath, the 6th June, opening services were held in the chapel, the Rev. J. R. Welsh preaching in the morning and afternoon, and the Rev. T. Alexander, of Chelsea, in the evening. The Sabbath School, which has been in operation for about eleven years in other premises, was also transferred on that evening to the large and commodious school-room.

On Tuesday evening, the 8th June, a Congregational *soirée* was held in the school-room, about two hundred ladies and gentlemen being present ; the chair was

occupied by F. A. Clint, Esq.; and addresses were delivered by the Rev. Mr. Garrett (Episcopalian); Rev. Mr. Lundie, of Birkenhead; Rev. Mr. Graham (United Presbyterian); Rev. Mr. Welsh; and R. A. Macfie, Esq. The room was beautifully decorated with devices and mottoes in leaves and flowers. The following evening the parents of the children attending the Sabbath-school were gathered together in the same place, about 360 sitting down to tea. The chair was occupied by James Burt, Esq.; and the addresses delivered were attentively listened to and warmly received. The opening proceedings were brought to a close on the succeeding evening by a tea-meeting of the Sabbath-school children, when the room was well filled by enthusiastic and well behaved young people.

A missionary in connection with the Liverpool Town Mission has for some time past been labouring in the district, in co-operation with the Young Men's Society; but it is intended to obtain for the future the exclusive services of a zealous man who will devote himself to the work of visiting from house to house, and holding Sabbath and other services. Girl's and Infant schools are held through the week, together with an Evening school for boys.

NORTH SUNDERLAND.—The Rev. D. Munro has lately been delivering a course of popular lectures in his place of worship on "The Life and Times of Luther," "The Nature and Excellence of Christian Charity," "Secularism," and kindred subjects. The attendance was in general satisfactory, and the attention manifested very gratifying to the lecturer.

PRESBYTERIAN MILITARY CHAPLAINS.

WE have the greatest satisfaction in directing the attention of Presbyterians to the reply recently given in the House of Commons by General Peel, the Secretary of State for War, to Mr. Hume, the member for Wicklow, in relation to the appointment of Presbyterian military chaplains in the chief garrison towns of the United Kingdom. It appears that the Government have at length acknowledged the just claims of the Presbyterian Church, by their proposal "to appoint Presbyterian chaplains in the garrison towns, in precise proportion to the number of soldiers of that creed to those of the Established Church." It is a subject for regret that we have no accurate and reliable statistics of the numerical strength of Presbyterianism in

the army. Several estimates have been made, some of which, however, are anything but an approximation to the truth.—The Rev. H. P. Wright, Episcopal chaplain of the forces at Canterbury, sets down Episcopalians in the army at 107,000, Roman Catholics at 30,000, and Presbyterians at 8000; and computes that there should be 92 Episcopal chaplains, 25 Roman Catholic, and 8 Presbyterians. The *Freeman's Journal*, however, amends this estimate, and computes that the chaplains should be appointed in the following proportions—90 Episcopalian, 47 Roman Catholic, and 16 Presbyterian. The Rev. Richard Dill, who has given much attention to this subject, estimates the total number of Presbyterians and Protestant nonconformists in the army at 40,000, which is decidedly the closest approximation to their real numerical position. Taking into consideration the fact that the chief garrison towns in the United Kingdom amount to 30, and that Presbyterians, being about one-fifth of the entire army, are to be found in almost every garrison, we think we shall be safe in setting down 20 as the probable number of Presbyterian chaplains whom the Government have now expressed their intention to appoint, in deference to the representations and demands of the General Assembly of the Presbyterian Church.—*Banner of Ulster*.

WORDS OF THE WISE.

There is an enormous amount of imitation religion amongst us. If there were as great a proportion of counterfeit coin circulating in the kingdom, we would be all on the alert to detect and destroy it. We would feel the danger of being ourselves deceived, and losing the riches for which we care.—*Arnot on Proverbs*.

The grand hindrance to a revival by the Spirit poured out, is the general conformity of Christians to the fashion of the world. The short road to a revival is to turn from the error of our ways. If there were more of the doing which religion demands, there would be more of the getting which it promises.—*Ibid*.

TRUTH.—"It takes a good many shovels full of earth to bury the truth." Bury it deep as men may, it will have a rising, notwithstanding. They may roll a great stone, and seal the grave in which it is laid, and set a watch upon it, yet still, like its Lord, it comes forth again at its appointed hour. It cannot die; it is of an immortal race. As the Spanish proverb nobly says, "Truth is the daughter of God."

Royal Insurance Company

CAPITAL £2,000,000, in 100,000. SHARES of £20. EACH.

ROYAL INSURANCE BUILDINGS,
NORTH JOHN ST & DALE ST.
LIVERPOOL.



AND
29 LOMBARD ST.
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THE FOLLOWING FIGURES EXHIBIT THE RAPID GROWTH & INCREASING RESOURCES OF THE COMPANY.

| | |
|--------------------------|---------|
| Fire Premiums—1848 | £31,346 |
| “ 1850..... | 44,027 |
| “ 1852..... | 76,925 |
| “ 1854..... | 128,459 |

| | |
|-----------------------------------|----------|
| Fire Premiums—1856 | £151,733 |
| Whilst last year, 1857, they were | 175,000 |
| Total Revenue, 1857, all sources | 260,000 |
| Increase on ONE YEAR alone... | 40 000 |

Funds in hand, to meet any Claims, over £600,000.

PERCY M. DOVE,

Actuary and Manager.

THE ROYAL INSURANCE COMPANY.

L I F E

Large Bonus Declared—£2 per Cent. per Annum on the Sum Assured, on all Policies of Two Years standing or upwards.

EXAMPLE—Policy, £1000, dated 1845.
180 Bonus 1854.

£1180 Sum now Insured, subject to Future Increase.

DIVISION OF PROFITS EVERY FIVE YEARS.

LOANS ON LIFE POLICIES, with undoubted Personal Security, may, under certain circumstances, be granted.

DAYS OF GRACE allowed with the most liberal Interpretation. (See late Advertisements.)

ANNUITIES granted on favourable terms, and every reasonable facility given.

PROGRESS OF THE LIFE BRANCH

"New Policies for the Year ending

POLICIES ISSUED.

SUM ASSURED.

PREMIUM.

| | | | | | | |
|------------|-----|-----|-----|----------|-----|--------|
| JUNE, 1855 | ... | 396 | ... | £166,864 | ... | £4,867 |
| " 1856 | ... | 654 | ... | 288,321 | ... | 8 370 |
| " 1857 | ... | 756 | ... | 391,158 | ... | 11,894 |

"Thus the New Assurers for the Year ending June, 1857, are 160 per Cent. above those for the Year ending June, 1855."

STATEMENTS OF THE 'LONDON TIMES.'

The City Article of the "London Times," of the 24th July, 1856, states that the transactions of the Royal Insurance Company "appear to have been of a perfectly satisfactory character" It includes the following statements confirmatory of that opinion:—

PREMIUMS.

The Premiums of Nine Offices enumerated, are stated to be.....£824,924

Of which The Royal alone amount to..... 371,957
being 82 per Cent. of the accumulated Premiums of the remaining Eight Companies.

EXPENDITURE.

The Times' Article exhibits the Expenditure likewise of the "ROYAL" in most favourable contrast to that of others. The statement of "The Times" has elicited the following remarks from a contemporary:—"Here again, the Royal Insurance Company occupies a position of honourable pre-eminence; for while its expense of management, spread over a period of three years, has been less than 20 per Cent., those of five other offices, extending over an equal time—for we omit those which have been established within three years, or we might make a much stronger case—have varied from 22 to 74 per Cent., and in one case have been as high as 111 per Cent. on the receipts.

RESOURCES.

In like manner, the entire Funds in hand of thirteen offices are quoted, in "The Times," at £1,238,688, including the Royal, which alone is £372,394, and which is, therefore, equal to 43 per Cent. of the accumulated funds of the remaining twelve offices, viz. for the Year 1855. Since increased to £600,000.

EXTRACTS FROM REPORT FOR THE YEAR 1856. FIRE DEPARTMENT.

"In directing the attention of the Proprietors to the continued and continuing increase of the Fire Department, the Directors on this occasion prefer to cite the proofs afforded by public Official Documents rather than to offer anticipations founded solely on their own investigations.

"They are now enabled to exhibit the advance in the British Fire Business of the Company, on the indisputable evidence of the "Parliamentary Return of Duty paid to Government" in the year 1856, recently ordered to be printed by the House of Commons.

"The Statistics of that Return establish the fact, than which none can be conceived more fitted to prove that No Insurance Company, ancient or modern, is advancing more speedily than the Royal Insurance Company in the confidence of the British People.

THE ROYAL INSURANCE COMPANY'S LIST OF AGENTS. ENGLAND AND WALES.

The Directors are willing to appoint Agents of undoubted position and respectability in every Town where not at present represented.

Those Marked thus * are Fire Agents only

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| Alumouth | " A. Robson | Do. | " Stedman | Beverley | " J. M. Robinson |
| Amersham | " F. Charsley | Banbury | " J. B. Lythall | Bicستر | " E. Heritage |
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| Chelmsford | " H. Ralph | Frimley | " J. Sherwood | Do. | " J. Aspinall |
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| Cheltenham | " Mr. A. Darby | Frome | " J. Lewis | Leigh Buzzard .. | " Meredith |
| Chester | " J. Acock | Garthmill | " R. A. Bedford | Lewes | " H. Saffell |
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